STRI-DHARMA

OFFICIAL ORGAN OF THE WOMEN'S INDIAN ASSOCIATION

Vol. 9, No. 11] September, 1926. [As. 5, Post free.

24 SEP 1926
MADRAS

Our symbol represents the ideal influence of woman, which it is the object of our Association to make an actuality in every detail of daily life in every part of India. The work has begun in the Madras Presidency (the place of the woman's feet), but its life-force springs from religion (her heart is in the region of Benares), and its intellect must be as clear and cool as the Himalayan regions into which rises her head.

Serene and self-reliant must stand each member, with hands outstretched to sisters and brothers, both in the East and West, to give them from her active right hand Beauty and Prosperity, represented by the lotus, the flower that bears within itself male and female qualities equally, and from the lamp in her left hand, to extend the steady flame of inspiration which will light the fire of the united life of man and woman, the fire of devotion to our Sacred Religion and of love for humanity, the fire of patriotism, the fire of zeal for reform.

Thus she represents Religion, Knowledge, Organization, Service, Beauty, Prosperity, Inspiration and Co-operation, all offered freely to Mother India by each of her daughters.

Dedication

To the women of India to-day, and to the memory of the Indian Women of all past ages who have set an example of Courage, Wisdom and Devotion to Truth.

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The Editor will be glad to receive articles suitable for publication in English Tamil, Telugu, or any Indian language. All Communications to be addressed to the Editor, "Women's Indian Association", Adyar, Madras.

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ORGANIZATION

The Association, which has a central organization at Adyar, Madras, was started on May 8, 1917, and has grown and increased steadily ever since. It now has 65 Branches, 23 Centres and over 3,000 members.

Branches are formed in every place where possible, with a local Secretary to arrange the work to suit local conditions and report to Headquarters.

The political policy of the Association is to work for Reforms through the Legislative Councils.

The aims and ideals and work of the Association are on a religious basis.

OBJECTS

To present to Women their responsibility as daughters of India.

To help them to realise that the future of India lies largely in their hands; for as wives and mothers they have the task of training and guiding and forming the character of the future rulers of India.

To secure for Women the vote for Municipal and Legislative Councils as it is or may be granted to men.

To secure for Women the right to be elected as members on all Municipal and Legislative Councils.

To band Women into groups for the purpose of self-development, education, and for the definite service of others.

HEADQUARTERS

Women's Indian Association, Adyar, Madras.

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Bengali

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Kolhapur
Poona

Unattached Members Group

MEMBERSHIP

Women who agree and will co-operate with the Objects and Organization of the Association may become members. Groups of women having the same aims can be affiliated to the Women's Indian Association. Members are asked, but not obliged, to pay a subscription of twelve annas a year to the Headquarters of the Association.

Local Branches are self-governing and make their own arrangements.

Women's Indian Association

BRANCH REPORTS.

Bombay.

The Grant Road Branch took part in a meeting of more than 350 ladies in the Vanita Vishram Hall when prizes and diplomas were given to 45 ladies for First Aid Home Nursing and Home Hygiene. The Chairman was the Venerable Educationalist, Miss Cursetji and the lecturer was Captain Dr. Patel, on Ambulance subjects, illustrated with magic lantern.

A new Branch was opened at Princess Street on the 6th of August by a Social Gathering presided over by Miss Mullan, and the occasion was taken advantage of to distribute the certificates gained for First Aid and Home Nursing to the Women's Indian Association candidates successful in the last examination.

The Association sent an important Memorandum to the Government on Children's Courts and Women Magistrates. There is lately great enthusiasm in connection with these movements. A representation by the women J. P.'s headed by Lady Cowasji and a public meeting of representatives of 25 different Associations engaged in social service being most important manifestations of it.

Kalimpong.

Our Vice-President held a women's meeting on a Sunday. The weather was very wet but over 20 ladies and about 50 children attended. It was quite a good meeting. Mrs. D. Jinarajadasa addressed them. The ladies expressed a desire to start a Branch of the Association.

Trichinopoly.

Mrs. P.S. Dutt, wife of the District Collector, paid a visit to the Association on the 24th June. About 200 ladies, European and Indian, were present and also Dr. Sandford, Secretary of the Baby Welcome Home. There was music by the members of the Association and distribution of sweets to children and Pansupari to ladies. An address was presented to Mrs. Dutt who promised to secure, with the co-operation of the Collector, the vacant site near the Municipal Hospital for the Association to erect a building of its own. Mrs. A. K. Raja Iyer, Mrs. Shivaramakrishna Iyer, Mrs. S. Shiva Rao were elected Patron, Secretary and Treasurer, respectively. A committee of influential gentlemen of the place and members of the Association has been formed for the collection of funds and for taking other measures.

Surat.

Sewing classes are held twice a week by Mrs. Shirin Bai Lashkari, and a good number of young girls and ladies attend them. Occasionally, lectures by prominent citizens of the place are arranged and also Bhajanas, Readings and discussions are held among the members. Mrs. Madhurika Mehta, the Joint Secretary, is taking a leading part in them. In June Mrs. Mehta visited Ankleshwar and Bilimora and held successful meetings for women in which subjects like Child Marriage, Education for women, etc., were discussed. The President, Mrs. Anusuya V. Hora, is very active in educational and youth movement activities. Mrs. Priyamathi Shukla and Mrs. Hasuben Mehta rendered much help in the Youth Week celebrations.

CORRESPONDENCE.

THE DANGERS WOMEN FACE.

TO THE EDITOR,

DEAR MADAM,

I am going to draw your attention to a serious matter. I don't know if you have heard of the horrible outrages on women so frequently perpetrated in the villages of Bengal. It is a thing that can't be looked on as provincial. Moreover you are ever ready to uphold woman's cause in all the Provinces of India. Now I am citing only a recent occurrence out of very many :—

Many pilgrims were returning from Khorsedpur near Kustia Station after the "Snanjatra" festival on June 25th. They were waiting in a "Char" (river island) for the ferry boat to cross the river Gorai. Most of them were women. At about 8 o'clock in the night some Mahomedans attacked them with lathis and took away eleven women. Their companions created an uproar and after a good deal of trouble a Mahomedan of the place came to their help and rescued six of them. They had all been criminally assaulted. On the day after five other women also were found in the same condition.

In this instance the police were informed and a boatman was arrested. But it is more astonishing and galling that in most of the crimes the ruffians are often not detected and punished or only lightly punished. On the other hand, the hapless women are forsaken by their relatives and left without any resource. They must in the end be bound to increase the appalling number of prostitutes. Often they are reduced by the force of circumstances to live even with the men who have done such terrible wrongs to them. Thus this orgy of inhuman crime is spreading to the terror of the poor village women. There is no communal motive in it, but as the air is now surcharged with communal frenzy it may take that colour easily enough. Moreover, the cankers of the Hindu and Mahomedan society are certainly at the root of these assaults. Mahomedans are generally more polygamous and weaker in morals than the Hindus; on the other hand, they have an inhumanly cruel idea about the chastity of women. Of course, I do not say that the oppressors are always Mahomedans only and that the oppressed are Hindus, the reverse is also to be found. But the former cases are much more frequent.

In conclusion I beg, please see what can be done to stir public indignation in the matter and how this horrible crime can be stopped. Of course it goes without saying that it should be mentioned in *Stri Dharma*. Unfortunately we have no organization of women in Bengal to take up the matter properly. Recently, however, an association has been formed in Dacca named "Deepali Sangha," which is progressing very well. I am referring the matter to them also and writing in the Bengali papers.

Yours sincerely,

PURI ANINDITA DEBI.

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NOTES & COMMENTS.

Age of Consent Bill Propaganda

Sir Hari Singh Gour has written requesting that all who have at heart the desire to get the Age of Consent in India raised should start propaganda at once on behalf of his "Child Protection Bill," which will be debated most probably in the next Session of the Indian Legislative Assembly. Each reader who knows any Member of the Assembly can help the cause by writing personally to that Member and asking him to vote for this Bill when it comes up for discussion. This subject is one of the most vital on which the immediate progress of Indian womanhood can be built.

From Punjab comes news of a child of ten being married to a man of seventy years of age without protest from either civil or religious authorities. From Bundi state, C.P., comes the more satisfactory ending to a similar story in which the man of fifty had all the arrangements made for marrying a girl of seven although he had a second wife living, and grown-up sons and daughters. But in this case some influential citizens protested to the Dewan, and the scandal has been prohibited. In South India there is a great number of cases of suicides of young girls; and a very clear and terrible case has just finished most unsatisfactorily in the Madras Courts. The girl was thirteen, the man twenty-six. They had been living together in a separate establishment from the parents for only fourteen days. There was evidence that they had quarrelled over both cooking and the man's demands for sexual intercourse. At ten o'clock at night the girl raised the household by her screams of agony, and she was found in such a state of burns that she died in the hospital twelve hours later. She made three sworn statements, accusing her husband of having poured kerosene oil over her and of having set fire to her. At the trials, however, the husband's contention, that she committed suicide, was accepted by seven jurors to two, in preference to the girl's dying statements. The whole evidence proved convincingly how utterly unnatural and undesirable are these consummated alliances with little girls. It is the duty of every humane and patriotic man and woman to make them illegal and subject to heavy punishment if the law be broken.

Admission of Women to the Legislative Assembly.

By acclamation, and with the opposition of only one Member, the Resolution was passed to admit women to the Legislative Assembly. The Member who spoke on behalf of the Government practically pledged the Government to nominate some women to the Assembly and said that the regulation to enable them to do so would be ready before the elections took place. Mr. Dumasia of Bombay was the mover of the Resolution and is to be thanked by women for his championship of their cause, and congratulated on his success in their service. He was strongly supported by Mr. Rangachariar of Madras, Sir Abdul Qayum and Pandit Shamlal Nehru. The last named paid high compliments to the ability of his wife as a Member of the Allahabad Local Board where they had worked side by side, and where she had done so excellently that he had been proud of her. We wonder what husbands will be the first to be proud of their wives as the first Members of the Legislative Councils and the Assembly. Membership will not be only a compliment for the women, but a sacred trust, and a responsibility for real hard work.

New Women Graduates.

This is the season for conferring University Degrees on new graduates. While it is good to find an increasing number of women completing their College courses every year, it is not quite satisfactory to see the limited choice of their subjects. The number of girls who specialise in History and Economics is out of all natural proportion to the number in other subjects. We fear this means that ambition to possess a degree, or to obtain a post through having any kind of a degree, holds more sway than love of altruistic service. It is deplorable for instance that not a single woman in the Madras Presidency gained a Medical Degree, while only one did so last year. The Madras Graduates' Union gave a very enjoyable reception to the new Graduates this year when Dr. Muthulakshmi Ammal, recently returned from the Paris Congress, gave an inspiring address which we hope to publish in a later issue. We advise all Graduates to join Graduates' Unions so that there may be a body of their educated opinion available for the helping forward of any public question concerning women's interests.

Women and Labour Unions.

A number of members of the Women's Indian Association have been acting as speakers to meetings of two and three thousand men Trade Unionists. They are seeking to persuade more and more women workers to join the Unions. It is even more necessary

for women than for men to organize into one body for self-protection and for the improvement of their conditions. The women of Ahmedabad showed what women can do, when they recently went in Deputation to their Municipal Chairman to complain of the disgraceful condition of the city sanitation and housing, and to demand that it be made satisfactory. A similar Deputation of women factory workers to Government to demand the redress of their grievances, would quickly produce good results. Union is Strength.

A Child Welfare Organizer Honoured.

Public honour was done to Dr. Veerasinghe Chinnappa by a meeting of the citizens of Madras to thank her for her services to the women and children of the City during her eight years' service to the Corporation as Superintendent in charge of its Child Welfare Scheme. The whole organization of the City Scheme has been worked out by the brain and industry and impressive personality of Dr. Chinnappa. The President of the Madras Legislative Council presided and paid high tributes to her abilities, but regretted that she was being absorbed into the service of the Medical College instead of continuing to expand the work of the Corporation. The large and representative meeting demanded that an equally qualified Woman Doctor should be appointed to the post now left vacant as it considered that it was essentially a post that a woman could hold more satisfactorily to the mothers concerned than could any man Health Officer.

Compulsory Primary Education for Bengal.

It is most satisfactory to learn that the Government of Bengal has introduced and carried a Resolution in the Bengal Legislative Council urging the inauguration of a system of free and compulsory primary education in that province.

The Finance Member wanted to know the ways and means to carry out the scheme, which would cost about one crore at the start. The members agreed to the imposition of an education cess. The Finance Member, in accepting this motion, said that the money to be raised by the tax and provincial contributions would be placed under a special educational authority, to be spent exclusively for this purpose. The Government also promised to publish its views on the scheme for public discussion. Girls most be included in it.

The Bombay Children's Bill.

Last month a large public meeting was held under the auspices of the Bombay Vigilance Association in co-operation with twenty-four other sympathising organizations, at which Mr. M. R. Jayaker (Bar.-at-Law), presided; and Mr. K. Natarajan, Mrs. F. L. Talyarkhan, Miss M. Katharine Davis and Mr. E. J. Bunbuary were the speakers. The meeting was well attended and its proposals met with the approval of a large and sympathetic audience.

The programme was one of the best that has ever come to our notice. On the first page the Resolutions were stated in full, the back page gave the complete list of the twenty-four Associations represented in the meeting; while the inner pages were devoted to the statement of the main terms of the Bombay Children Act, 1924. It also gave a statement of four ways in which all can help to promote this cause.

These are :—"1. Urging Government to put the Children Act, 1924, into immediate operation; 2. Starting a Purity Campaign amongst men to lessen the demand for prostitution; 3. Educating opinion in your own circle on these grave questions and so helping to form a right public opinion; 4. Joining the Vigilance Association and helping its campaign. Another important meeting, relative to the same subject, was held by the Bombay Women Justices of the Peace. In accordance with a Resolution passed at this meeting, under the presidency of Lady Cawasji Jehangir, respresentation has been made to the Government of Bombay urging the immediate enforcement of at least some of the Sections of the Children's Protection Act so that children living in undesirable surroundings could be rescued and sent to recognized Homes, as at present the welfare workers have no authority to help in this direction.

They also urged that special Children's Courts should be established, with honorary women magistrates on the Bench, and that one woman magistrate should be attached to each existing Magistrate's Court.

There are at present 15 women J. P.'s in Bombay but no Hon. Women Magistrates. In Madras there are 10 Hon. Women Magistrates but no women J.P.'s! It is most desirable to have these women magistrates sitting in the courts, dispensing justice and forming units of the quorum necessary for the efficient working of a First-Class Bench Court of Hon. Magistrates.

Removal of Sex Disqualification for Bombay Legislative Council.

A large number of ladies were present in the Visitors' gallery during the last day's sitting of the Bombay Legislative Council to hear the debate on Dr. Paranjpye's Resolution to remove the sex disqualification and to permit women to stand as candidates in the Legislative Council elections. At times the debate reached a high level and some weighty arguments were put forward on both sides, but we regret that all too often the debate was treated as a comedy with which an exceptionally dull session could be joyfully terminated. The House had to be called to order by the President several times. The two great opponents of the Resolution were the Hon. Mr. A. M. K. Dehlavi and Moulvi Rafiuddin Ahmed. There was much satisfaction expressed at the passing of the Resolution, which made Bombay the second Presidency giving complete Political Equality between men and women.

The Members of the Women's Indian Association Branches throughout the Bombay Presidency were specially happy that they had circularized every member of the Council requesting their support for the Resolution, because one member stated that women had not asked for it; and of course this circular

was brought convincingly to the notice of the debaters. Experiences like these encourage women to further joint action in the causes they are promoting.

Women and the Co-operative Movement.

The following news printed in a Calicut paper will be of interest to our readers, especially to those people who are trying to help women to earn an independent livelihood. Mr. K. P. Raman Menon, M. L.C., presided at a large public meeting held in the Ganapat High School for the purpose of organizing a Co-operative Credit Society for enabling poor women to earn a livelihood by taking up some cottage industry. The Chairman opened the proceedings by referring to the enforced idleness of the womenfolk owing to social customs and the consequent poverty, especially among the lower middle classes. It is proposed to help this class of women to take to some remunerative enterprise, such as spinning, dairy farming, poultry raising, book-binding, dress-making, etc. It is the intention of the Society to finance poor women for the initial outlay, "to provide them with raw materials at cheap rates, to market their products at profitable terms, and to suggest improvements in the industries themselves." The Organization will be superintended by Mr. R. Suryanarayana Rao of the Servants of India Society.

This work is in accord with that being accomplished by the Women's Home of Service in Mylapore, Madras, where young women are being taught handicrafts and hand-work of various kinds in order to fit them as teachers in the same line of work or to be self-supporting in their own interests. We extend our hearty good wishes to Mr. Suryanarayana Rao and to the new Organization, of which this chief women members are W.I.A. workers, in its service to womankind.

Tour in Bengal by Mrs. Dorothy Jinarajadasa.

Mrs. Dorothy Jinarajadasa, the Vice-President of the Women's Indian Association, has been addressing large audiences of men in numerous towns in Bengal Province during the month of August. Her theme has been "Men's Duty to Women," and "The Necessity for the Advancement of the Women's Movement in India." Her eloquent speaking and telling facts have roused the men to thinking more deeply on this subject than they ever have done previously. We have no doubt that the seed that she has sown will bear a rich harvest. She has felt keenly how much the Purdah system has impoverished the social life of Bengal, especially when compared with a Province like Madras where men and women move about freely in the open together.

She has also held a number of women's meetings, where the numbers in attendance varied from 35 to 150, and has found that the Bengal women were agreeable to forming Associations but were lacking in local leaders. However, the demand will undoubtedly produce the needed supply in time, and the visits of such enthusiasts in the women's cause as Mrs. Jinarajadasa will speed up the local progress. Sweetness and modesty must be supplemented by courage, initiative, perseverance and ability.

MY EXPERIMENTS WITH TRUTH

BY MAHATMA GANDHI.

An Extract from his Autobiography.

MARRIAGE.

It is my painful duty to have to record my marriage at the age of thirteen. As I see the youngsters of the same age about me and under my care and think of my marriage, I am inclined to pity myself and to congratulate the youngsters on escaping my lot. I can see no moral argument in support of such early marriages. . . .

It will be remembered that we were three brothers. The eldest was already married. The elders decided to marry my second brother who was two or three years my senior, a cousin possibly a year my senior and me, all at the same time. In this there was no thought of our welfare, much less our wishes. It was purely a question of their convenience and economy.

Marriage among Hindus is no joke. The parents of the bride and the bridegroom often ruin themselves over it. Months are taken up in preparing for it—in making clothes and ornaments and preparing budgets for dinners....

Better, thought my elders, have all this bother at one and the same time, rather than thrice over. Less expense and greater eclat.

I do not think the event meant to me any more than a prospect of good clothes to wear, of drums beating, of marriage processions, rich dinners, and of getting a strange girl to play with....

So my brother and I were both taken to Porbunder from Rajkot....

THE WEDDING.

Porbunder is 120 miles from Rajkot—a cart journey of five days. My father did the distance in three, but the coach toppled over in the third stage, and he sustained severe injuries. He came bandaged all over.

Half his and our interest in the business was gone, but the ceremony had to be gone through.... I forgot my grief over my father's injuries in the childish revels of the wedding.

I was devoted to my parents. But no less was I devoted to the passions that flesh is heir to. I had yet to learn that all happiness and pleasures should be sacrificed in devoted service to parents...

Father put on a brave front in spite of the injuries, and took full part in the wedding. Little did I dream then that one day I would be subjecting my father to severe strictures for having married me as a child. Everything that day seemed to me right and proper and pleasing.... I can picture to myself even to-day how we sat on our wedding dais, how we performed the Saptapadi, how the newly wedded husband and wife put the sweet Kansar into the mouths of each other, and how we began to live together. And oh! that first night. Two innocent children all unwittingly hurled into the ocean of life....

About the time of my marriage, little pamphlets used to be issued in which conjugal love, thrift, child marriages and other subjects were discussed. As soon

as I came across any of these, I would go through them from cover to cover, and it was a habit with me to forget what I did not like, and to carry out in practice whatever I liked. Lifelong faithfulness to the wife inculcated in these booklets as the duty of a husband remained for ever imprinted on my heart. The passion for truth was, besides, innate in me, and to be false to her, was therefore out of question. And then there was very little chance of one being faithless at that tender age.

Jealousy.

But the lesson of faithfulness had also an untoward effect. "If I were pledged to be faithful to my wife, she also should be pledged to be faithful to me" said I to myself, and the thought made me a jealous husband. Her duty was easily converted into my right to exact faithfulness... I had absolutely no reason to suspect my wife's fidelity, but jealousy does not wait for reasons. I must ever be on the lookout about her movements, and she could not go anywhere without my permission. This sowed the seeds of a bitter quarrel between us. The restraint was virtually a sort of imprisonment. And Kasturbai was not a woman to brook any such thing. She made it a point to go out whenever and wherever she liked. More restraint on my part resulted in more liberty being taken by her, and my getting more cross. Refusal to speak with each other became thus the order of the day. I think it was in all innocence that Kasturbai took liberties with my restrictions. How could a guileless girl brook any restraint on going to the temple or on going on visits to friends? And if I had the right to impose restrictions on her, had she also not a similar right? All this is clear to me to-day. But I had then to make good my authority as a husband!

Let not the reader however think that ours was a life of unrelieved bitterness. For my severities were all based on love. I wanted to make my wife an ideal wife. My ambition was to make her live a pure life, learn what I learnt, and identify her life and thought with mine.

My wife.

I do not know whether Kasturbai had any such ambition. She was illiterate. By nature she was simple, independent, persevering and, with me at least, reticent. I do not recollect my studies having ever spurred her to similar adventure. My ambition was therefore, I fancy, all one-sided. My passion was all centred in one woman, and I wanted it to be reciprocated. But even if there was no reciprocity there could not be all unrelieved misery as there was active love on one side at least.

I must say I was passionately fond of her. Even in school I would think of her, and the thought of nightfall and subsequent meeting with her would ever be haunting me. Separation was unbearable. I would keep her awake till late in the night with my idle talk. If with this devouring passion, there had not been in me a passionate attachment to duty, I would either have fallen a prey to disease and premature death, or have lead a burdensome existence. But the appointed tasks had to be gone through every morning and lying to any one was out of the question. It was this last thing that saved me from many a pitfall.

I have already said that Kasturbai was illiterate. I was very anxious to teach her, but lustful love left me no time. For one thing the teaching had to be done against her will, and that too at night. I dare not meet her in the presence of the elders, much less talk to her. I must therefore confess that all my efforts to instruct Kasturbai in our youth were mostly unsuccessful. I failed alike in instructing her through private tutors. As a result Kasturbai can to-day with difficulty write simple letters and understand simple Gujarati. I am sure that had my love for her been absolutely untainted. I could have conquered her dislike for studies. For I know that nothing is impossible for pure love. . .

Along with the cruel custom of child marriages, Hindu society has another custom which to a certain extent diminishes the evils of the first. Parents do not allow young couples to stay together long. The child-wife spends more than half her time at her father's place. Such was the case with us. That is to say during the five years of our married life (from the age of 13 to 18), we could not have lived together longer than an aggregate period of three years. . .

(From Young India).

THE CURSE OF CHILD MARRIAGE

BY M. K. GANDHI

Mrs. Margaret E. Cousins has sent me notes of a tragic case that appears to have just occurred in Madras and has arisen out of a child marriage, the girl being 13 years and the husband 26. Hardly had the pair lived together for 13 days when the girl died of burning. The jury have found that she committed suicide owing to the unbearable and inhuman solicitations of the so-called husband. The dying deposition of the girl would go to show that the 'husband' had set fire to her clothes. Passion knows no prudence, no pity.

But how the girl died is beside the point. The indisputable facts are:

(1) that the girl was married when she was only 13;

(2) that she had no sexual desire inasmuch as she resisted the advances of the 'husband';

(3) that the 'husband' did make cruel advances;

(4) and that she is now no more.

It is irreligion, not religion, to give religious sanction to a brutal custom. The Smritis bristle with contradictions. The only reasonable deduction to be drawn from the contradictions is that the texts that may be contrary to known and accepted morality, more especially, to the moral precepts enjoined in the Smritis themselves, must be rejected as interpolations. Inspiring verses on self-restraint could not be written at the same time and by the same pen that wrote the verses encouraging the brute in man. Only a man innocent of self-restraint and steeped in vice could call it a sin not to marry a girl before she reached the age of

monthly periods. It should be held sinful to marry a girl for several years after the periods begin. There cannot be even the thought of marriage before the periods begin. A girl is no more fit to bear children on beginning the periods than a lad is to procreate as soon as he grows the first hair on his upper lip.

This custom of child marriage is both a moral as well as a physical evil. For it undermines our morals and induces physical degeneration. By countenancing such customs we recede from God as well as Swaraj. A man who has no thought of the tender age of a girl has none of God. And undergrown men have no capacity for fighting battles of freedom or, having gained it, of retaining it. Fight for Swaraj means not mere political awakening but an all-round awakening —social, educational, moral, economic and political.

Legislation is being promoted to raise the Age of Consent. It may be good for bringing a minority to book. But it is not legislation that will cure a popular evil, it is enlightened public opinion that can do it. I am not opposed to legislation in such matters but I do lay greater stress on cultivation of public opinion. The Madras case would have been impossible if there had been a living public opinion against child marriages. The young man in question is not an illiterate labourer but an intelligent educated typist. It would have been impossible for him to marry or touch the girl, if public opinion had been against the marriage or the consummation of the marriage of girls of tender age. Ordinarily a girl under 18 years should never be given in marriage.

(*Reprinted from Young India*).

EDUCATIONAL REFORMS.

COUNCIL SPEECH BY SRIMATI T. MADAVI AMMA,

Member of the Legislative Council of Cochin State.

This is to bring to the notice of the Government some defects in the Department of Public Instruction.

The first thing I have to point out is the injustice shown to women when appointments are made in that Department. There are many poor girls, competent to hold such posts as they have passed their S. S. L. C. Examination and Intermediate Examinations, seen loitering here and there in search of employment in that Department, or remaining idle at home waiting for an opportunity to get a living, which after all may never come. The education imparted to them is such that they are fit for no other work, since they do not understand even the meaning of household duties, nor are they conversant with the household arts and industries. It is not likely that those girls could have learnt them during their school career. It will not therefore be out of place to ask the Government to appoint girls as clerks and attenders—if they cannot be appointed as teachers—for which places, I know, petitions have already been received by the Government. For instance, there is the Inspectress's office with four men-clerks. The Head herself being a lady, it would have been more appropriate to give her four lady clerks instead. In many girls' schools also the clerks are men. The Industrial School for Girls at Trichur keeps a solitary man in its clerk's seat. To such places, why not appoint girls, who are as well able to carry on the work as men, if not better ?

The Dalton method and Court of Honour seem to have been introduced in the Sirkar High School at Trichur. The former aims at training boys in developing themselves without the intervention of teachers as far as possible. But may I know whether it is the intention of the Government to train them to acquire knowledge without materials also? I understand that a lot of scientific instruments and other utensils are required for this system and each student must have one separate set, if it is to be worked properly. There is a balance of Rs. 58,100 kept unused by the Director for the last one year. But why the boys are deprived of these necessary articles, I do not know. If this plan is to work on like this for another year also, then I need not point out that it will meet with nothing but failure. A word about the 'Court of Honour' also. It has already ceased to exist. Yet, we see these subjects inserted in the Report, but the progress or failure of each is not marked there. Perhaps those are there just to show that certain new and substantial reforms were brought into force by that Department for the year under review.

As regards education itself, it has so much deteriorated of late that having to do without it becomes a blessing in disguise to those lucky to escape from the clutches of this new fangled education. It is better to have no offspring than have a deformed or decaying one. A friend of mine, returning from a visit to one of our principal institutions, remarked that the moral and emotional sides of education are absent from vaunted institutions and the methods adopted for training girls are simply ridiculous. Soon enough I discovered that this remark was not altogether unfounded. Reflecting on this for a moment we realize the absurdity of our girls transformed into boys, both in sentiments and in manners, because the education now-a-days given to our girls differs so little from that imparted to our boys. Again, instead of sowing in the young minds the seeds of sympathy, kindness, pity, love, modesty and other soft sentiments that constitute the real feminine virtues, our girls are forced, without their knowledge, at the instigation of the Head Mistresses, deaf to the cries of others, to take steps calculated to kill those finer feelings, bestowed by nature. Head masters and Head-mistresses are given full discretion in all matters concerning this vital subject of education. But it is a greater pity still, that encouragement on these unhealthy lines comes from the responsible Head himself, perhaps unaware of its consequences. Anyway, the net result of all this sort of teaching is the entire absence of moral strength in the taught.

When requested at a public function to bring a Resolution before this Council to take early steps for making moral instruction compulsory in all the schools of the State I thought at the time that this being the most fundamental part of education was not likely to have been overlooked by our Government. But to my surprise and sorrow I discovered on enquiry that the fact turned out contrary to my expectation.

I then sent notice of a Resolution on the subject, which, to my disappointment, was lost in that lucky dip,

the ballot, thanks to the peculiarity of our procedure. In other Legislative Councils, as is pointed out by the Hon'ble Member for Thattamangalam, the names of the members are used in balloting instead of the resolution slips employed here, thereby giving a chance to every member for his say, at least once in the session.

However that may be, it is not without shame and sorrow nor without hesitation, that I raise to point out to this House, the Legislative Council of an advanced State, honoured as the first in India in the advancement of female education, a serious defect in the instruction of our children, the future citizens, and the parents of the future administrators of the State, viz., the lack of that sort of training deemed by all men and women, civilized or uncivilized, in all countries and in all ages, to be the fundamental basis of all the virtues resulting from real education I. With this defective instruction we have now gone on for some years; and as days pass, the mental and moral calibre, stamina, and staying power of our young people deteriorate more and more; and unless we cry halt, at least at this stage, the evil may soon get beyond control, and national deterioration may set in to the utter discomfiture and dismay of all. Thank God, *our* school days are over, for what is education without moral training?

If we observe the march of events happening in the world for better or worse, we shall notice that causes of those changes lie in something connected with the mind. The success of the Germans was due chiefly to their high moral culture. But when once that was shaken, either owing to negligence on the part of responsible heads of their Government, or because of undue licenses taken by the people wrongly conceiving the idea of freedom in their minds, the whole empire had to face the serious effects of a great war. Such is the action of the mind, that it is not possible to control it and avoid various calamities and evils, if it is not well guarded by high principles and sound reasoning. From whence are we to get these but from sound education?

Besides, one of our important questions, the unemployment question, would have found an answer today, had education been properly given. One of the many results that may follow from the moral sides of education is a longing to stand on one's own legs by honest labour. If such a craving dawns upon a person's mind, it is but natural that he will seek some profession of his own in this world, in which he will try to gain mastery. This would give a good opportunity for the revival of fine arts, industries, agriculture and commerce in the State also.

Mr. Moir, Member of the Legislative Council of Madras, said that "the drink-problem was one of the unsolved problems on which no agreement had been arrived at anywhere in the world. Law had been made in all countries to stop manufacturing liquor and its consumption. All the Governments everywhere alike tried their best to put an end to illicit production and consumprion of intoxicants by high taxing of the tapping trees and the gradual reduction of liquor shops and toddy-taverns; and people all over cried for temperance and total abstinence by asking the Governments to close the shops entirely and to legislate not to tap the trees at all, with practically no result." But without having any enforced law or regulation very few amongst the high class Hindus or Mahomedans—nay, the educated classes of all castes of people take to this habit, because they are trained to believe in the various evil effects of drink and are restricted even from touching it from their early childhoods. Therefore the only solution of this great evil lies in proper education. Temperance and total abstinence may be had from this, and this alone. "The courage that Mahatma Gandhi calls upon Indians to exhibit is of a piece with this, distinguished by being on the moral plane rather than in the physical sphere. He wants to build a nation of men of moral force—and women too—men, seeing a thing to be right and essential, stand for it, as for truth, unheeding any consequences. No school canteen can produce such good results, nor can they help the candidates to get a pass in the examinations or better the condition of our girls materially. All the hue any cry raised on various occasions on account for the unsatisfactory state of affairs in the education department could have been avoided, had the Government been so good as to favour us by imparting true education to our children through keeping capable teachers in the Department. We want competent people to fill the teachers' posts who can understand the value of true education and the necessity and methods of imparting it for the future benefit of their pupils. I emphasize the word *true* before education, for every one knows that education has got two principal parts, the mental and moral training and the physical training, without either of which education itself is meaningless; because it means strengthening of the mind and body, and not teaching children merely to read and write.

It is said that the wisest of youths, though provident and cautious of evil, sails along unsteadily as lacking some ballast of the mind; and the cause lies in this, that they look around and ward off dangers from without, but they forget their own weakness within. Such has become the lot of our poor youths to-day—the depressed classes of the day—for want of moral instruction.

To expand the soul with high principles, to contract the wishes, to set a limit to the hopes, to form one's character in accordance with the high culture and civilization he may get and to have all other beneficial effects of a time-bettering education, moral training is essential.

Such are the beautiful aspects of moral instruction without which education may not be called education at all; and if we are to approach the Government with the request to introduce such an important subject in our schools, alas! we get this answer from the Honourable Member in charge,—that it is left to the discretion of the Head Masters and Head Mistresses who are only subordinate executives and not judges in our time of education. See what has he said about it:—

Provision shall be made for imparting moral instruction in schools, attendance being optional. These classes shall be held once a week during the first or the last period."

"At the Head Masters' Conference last year, the question whether moral instruction should be given was discussed, and the

insertion of the amended clause was recommended by the Conference and sanctioned by the Government."

"We felt that something ought to be done to impart systematic moral education, and we passed a Resolution to that effect. But in the Conference there was a difference of opinion. Certain Head Masters said :—'After all, if you make it compulsory in all classes, is it going to bring about really beneficial results ?' "

"What is absolutely necessary is that in those who teach, as Mr. Rama Aiyar pointed out, the most important factor of all is the personality of the teacher. So we finally resolved that it need only be introduced in schools, where Head Masters felt confident that such instruction, if imparted, would be really beneficial. Where conditions were found to be favourable, it might be left to the option of the Head Master to impart systematic moral instruction in the school. We made that recommendation, which was accepted by the Government, and a correction slip was accordingly issued."

No doubt it will seem to be a little bit harassing to some, and unnatural too, thus to come forward to point out this great defect in the policy of a Government which has earned a good reputation for the improvements made in this particular Department. But it is not a difficult task so long as we keep our statutes and curriculum of studies, as well as the administration, on an apparently ideal height for an onlooker's inspection or guidance, especially at a time when truth is kept in records more than in words or deeds ! Who knows whether we carry them out or not ? If we are to be satisfied with the curriculum of studies and the kind patronage of the Head Masters and Head Mistresses, my only and humble request to the Government is that they may be pleased to begin the work of retrenchment in right earnest from this very hour by abolishing the posts of the Director of Public Instruction and various Inspectors and their office staffs, thus saving a sum of nearly Rs.40,000 drawn by them as salaries and travelling allowances, and their separate establishment charges annually !

For these reasons I ask the Government with due respect whether they have any objection (1) to getting the present system of education improved first by enforcing a subject of vital importance,—moral training in particular, in all schools in the State, aided and unaided alike, by drawing up a syllabus in strict accordance with the curriculum of studies, and by working it out, and (2) to paying a little more consideration in the case of women when appointments are made in that Department.

WOMEN THE WORLD OVER

CHINA'S WOMEN DOCTORS

DR. NG CHI MOOY of Canton, China, a woman surgeon, owns and has equipped a large hospital for women and children, the Keung Women's Hospital. Dr. Mary Stone has done the same thing in Shanghai, and operates a women's clinic and dispensary in the center of the city. Dr. Yamei Kin of Peking is another of China's pioneer women doctors.

JAPAN WAGE-EARNERS

According to Home Office Social Bureau returns, there are about 11,00,000 professional women in Japan, besides 60,000,000 farming assistants and over 10,00,000 girl operatives. Fifty per cent. of the porfessional women in Japan resides in Tokyo.

Women physicians, mid-wives, nurses and the like number 98,000 throughout Japan, teachers of higher girls' schools and elementary schools, are estimated at 78,000. Government office assistants number 4,500. Those working in commercial lines total 6,07,000 including 9,300 sales-women and typists, and 5,14,000 maid-servants, waitresses and actresses. Employees in factories, mining officess, etc. number 11,000. Municipal returns put film actresses living in Tokyo at 620.

A NEW ERA FOR THE JAPANESE GEISHA GIRLS

The general tendency to ward more practical sympathy for the inmates of licensed quarters in Japan is becoming apparent all over the country in the various measures of freedom and better treatment being accorded them by the authorities and by the keepers of the houses.

For the first time in the history of licensed vice in Japan, a general holiday was recently extended to the girls in the Shinagawa licensed quarters to participate in an excursion and picnic on Odaiba Island under the auspices of a Committee of keepers and their families.

Three hundred girls were on the picnic, going to the island in a fleet of boats provided by the owners of the houses. It was a gala affair for the girls, who dressed in hoilday attire and were as happy as school-children on a trip to the country. An athletic meet was arranged for the girls, with a 100-metre dash, flag race, basket ball, throwing contests and lantern races. Fire-works were also provided and attractive prizes consisting of gold watches, toilet articles and manicure sets were awarded to the winners.

THE RAPID PROGRESS OF WOMEN IN PALESTING

The Palestine Jewish Women's Equal Rights Association has seven Branches in seven large cities and a membership of over 1000 women. In 1925 twenty eight women were elected to the Palestine National Assembly of out of a total population of 1,00,000 in that country of whom 14 were sent forward by the above Association with the ideal of " Equal Citizenship" as their motto, and 14 by various Labour Associations. Four women sit on the Executive Committee of the Assembly with 33 men.

The Association is now fighting tooth and nail against the unjust enactments of the Rabbinical Court, which forbids women rights of inheritance and equal guardianship of their children, will not accept their testimony as witnesses, nor permit them to sue for divorce.

WOMEN ADVANCE IN EGYPT.

The Women's Movement in Egypt arose in the first place, out of the Nationalist Movement. Early in 1919 the Nationalists made a public protest the refusal to let Zaghlul Pasha leave Egypt with a delegation for England, and the military were called out to suppress it. The women, full of indignation, determined to make a public demonstration, as well, and over a thousand veiled women attempted to march through the streets of Cairo. The soldiers barred their way, and eventually dispersed them ; but the experience was not forgotten, and the women changed from that very day.

First, they organized themselves into societies, and from that branched out into educational, social, and political achievements. To-day, in Egypt, there are three schools are run entirely by women's organizations. One of these is an up-to-date girls' school with some two hundred pupils, who, besides receiving a thoroughly good elementary education, are also being trained on industrial lines, in embroidery, dressmaking, machine-knitting, carpet-making, etc.

CORRESPONDENCE

Proposed All-India Conference of Women on Educational Reform

A call to action

The Director of Public Instruction in Bengal, at the Prize-giving this year in the Bethune College, Calcutta, addressing the ladies present said: "You have asserted yourselves in the field of politics; How long is it to be before you assert yourselves in the field of secondary and higher education? How long are you going to tolerate a man-made syllabus, a man-made system, a man-made examination, and a controlling authority in which women have no influence as the dominating arbiter of your educational destinies?.......... We must have the co-operation of women to help us remedy what is wrong in women's education..........I would urge that women, who alone can help us adequately, should tell us with one voice what they want, and keep on telling us till they get it."

WOMEN'S INDIAN ASSOCIATION,
ADYAR, MADRAS.

DEAR READER

There is undoubtedly a great need for women to express their considered views clearly on the subject of present-day education for boys and girls in India, and especially for girls. If these opinions are formulated into a Memorandum women will be doing a service to the future and will be helping those who at present control the educational destinies of Young India.

The following seems the most practicable way in which to collect the assistance of women to this end, and I write to request you to co-operate with women in all parts of India in bringing the project to success, and to write and tell me your opinions on the scheme and whether we may count on your active support:

As the problems connected with girls' education are different in different Provinces and localities it will be necessary that there should be Women's Conferences on Education Reform in each Province and in clearly defined districts which will formulate their local solutions, and also give views which may be All-Indian as well. These local Conferences should be called and held before the end of November. From each of these Conferences representatives should be elected who will attend an All-Indian Conference which may take place in Poona at the end of December next or in the first week of January. This Conference of Representatives, consisting probably of not more than 40 or 50 women, will have the duty of synthesising, from the proceedings of the preliminary constituent Conferences, an authoritative and representative Memorandum of Women on Educational Reforms, which will be published widely, and sent to all Indian educational authorities.

The scheme has come into being as follows: First, there was the above quoted address of Mr. Oaten's. It was used by an ex-Principal of Bethune College in a couple of articles published in *Stri Dharma*, the monthly magazine published by the Women's Indian Association, articles which eloquently called on women to take action in this matter. I then had the opportunity of meeting women interested in education and coming from different parts of India as members of the Annual Senate of the Indian Women's University, and to them and to as many representative women of Bombay as we could gather at a day's notice, I explained the above scheme. They considered it possible of accomplishment and they have promised to co-operate fully with its proposals. Women in Poona promised to do the same for the whole of the Deccan. They further heartily invited the All-India Conference to meet in Poona and offered to obtain hospitality for its members. They pointed out that Poona is a city peculiarly connected with experiments in women's education, and is suited to the holding in it of such a Conference, as it has good halls, short distances, plenty of accommodation for hospitality, and would be enthusiastic in furthering the scheme.

These groups of ladies requested me to act as the Organizing Secretary for the proposed scheme, and I shall gladly do so. Though the initiative has thus been taken by the Women's Indian Association, and though its 65 Branches throughout India will give every help to the scheme, the ideal should be that the local Conferences should be organized by a Committee of representatives of all the local Women's Societies and representative women of all classes and communities, and should not be identified with any one special Society. The committees would exist only for the working out of this special scheme.

Those who would be desirable as members of the Conferences would be (1) Inspectresses and Teachers; (2) Heads of Institutions; (3) Women in the professions such as Doctors, Nurses, Secretaries, and women wage earners; (4) Social Welfare Workers; (5) Private individuals, parents interested in educational problems.

Members for the constituent Conferences will be expected to pay their own travelling expenses, but the expenses of the selected representatives to the Central Conference may be paid by the Committee or Organization to which they belong.

Suggested subjects for discussion are:—

1. **Primary Education.**—Co-education. Compulsion. Attendance Committees. Supply of teachers. Opportunities for the assistance of voluntary honorary teachers while the supply of trained teachers is being gathered, so as quickly to remove the stain on India that only 2 per cent. of its women are literate.

2. **Secondary Education.**—The formation of Alternative Courses to suit girls who intend leaving school at 14 or 16. The relative importance of the mother tongue or English for girls and boys. The inclusion of Music as a compulsory subject. The opening of more optional subjects to girls. Physical culture.

3. **College education.**—How to attract girls to the Medical, Legal, Domestic Arts Courses and not so wholly to the History, Logic and Science Courses.

As a general subject of discussion the inclusion of religious, moral or ethical teaching as a compulsory subject, also the inclusion of the fine arts, and the place and stage at which vocational training should be added to literary education. The subject of the school-leaving age, early marriage, views on the Raising of the Age of Consent as affecting education. Pardah problems. Examinations. Status of teachers. These are only a few of the points which need solving by women's brains, their experience of young people, and their intuition, in addition to all that men so far have done.

Our aim will be to improve not to decry all the present system, and to show how remodelling can take place.

So far there have been but few All-India Women's Conferences and they have not specialised on education. The Women Teachers' Conferences are necessarily limited and even their findings have not been collected and synthesised. Three Resolutions on Education were passed at an All-India Women's Conference in Madras in 1920, but they now seem quite inadequate to the present needs.

The political reforms affecting the citizen recognitions of women which resulted from the All-Indian Deputation of Women which waited on the Hon. E. S. Montagu, and the stimulation to Child Welfare work that followed the All-India Maternity and Child Welfare Conference in Delhi give us every encouragement to go ahead in the belief that similar success will follow our efforts for the reform of Indian education.

Please write and assure us that you will gather together women in your Province or town and forward this proposed scheme, first organizing a Conference for some time in October or later.

Yours sincerely,

M. E. COUSINS.

[**Editor's Note**:—Replies to the above letter have been received from Bombay City, Poona District, Kathiawar, Gujerat, Malabar, Delhi, Bengal Sind and Madras, welcoming the proposals and promising to organize local conferences before December. Srimati Sarojini Naidu has also promised to give the scheme every help in her power.]

TAMIL

வரசுல்கம்

அல்லது

எதிர் ஜாமீன்.

நம் தமிழ் நாட்டில் சில வருஷங்களாய் கொடிய விஷம் போன்ற நோய் ஒன்று உண்டாகி காற்றுடன் கூடின தீயைப் போல் பிரமாதமாய் வளர்ந்துகொண்டே வருகிறது. இந்த நோயால் பீடிக்கப்பட்டு வருந்துபவர் எண்ணிக்கை யற்றிருக்கிறார்கள். இது பெரும்பாலாரை மனமுடையச் செய்தும் சோற்றுக்கின்றி பரிதபித்து வறுமையடையச் செய்தும், கடன்படவும், தண்டனையடையவும், மானத்தினால் உயிரிழக்கவும் செய்வதுடன் மற்றும் சிலரை ஈவு இரக்கமற்ற பாவிகளாய் மாற்றியும், கர்விகளாயும், ஒருவரையும் மதிக்காமலும் பணத்தாசை பிடித்தலையும் பேயர்களாயுமாக்கி விடுகிறது. இந்தக் கொடிய நோய்தான் "வரசுல்கம்" என்பது.

இது ஆரம்பித்து ஏறக்குறைய 25-வருஷங்களாகிறது. அதற்கு முன்பு பிள்ளை வீட்டார் பெண் வீட்டாருக்குப் "பரிசம்" பணம் கொடுத்துப் பெண்ணை வாங்கிக் கொள்வார்களாம். அதிலாவது ஒருவித நியாயமிருந்தது பணம் கொடுத்து வாங்குவதுபோல் பணம் கொடுத்து பெண்ணை வாங்கிக் கொண்டு இருந்தார்கள். கலியாணமும் பிள்ளைக்கு 20, 25 வயதுக்குக் குறையாமலும் பெண்ணுக்கு 12, 13-க்கு குறையாமலும் நடக்குமாம். ஏனென்றால் 20-வயதிற்கு மேற்பட்டுத்தான் பிள்ளையாண்டான் பணம் சம்பாதித்துக்கொண்டு பெண்ணைத் தேடிப்பார்த்து சாவகாசமாய் மணம் புரிவான். பணம்கொடுத்துப் பெண்ணைக் கொள்வதால் பெண்ணை ஜாக்கிரதையாயும் பிரியத்துடனும் வைத்துக்கொள்வான் என்பதில் தடையில்லை. நிற்க

தற்காலம் இந்த எதிர் ஜாமீன் வழக்கம் வரவர அதிகரித்துக் கொண்டே வருகிறது. இறங்குமென நம்ப முடியவில்லை. ஏனென்றால் "பணம் என்றால் பிணமும் வாய் திறக்கும்" என்கிறபடி வருஷக்கணக்கில் வழக்கத்திற்கு வந்துவிட்ட இந்தப் பழக்கத்தை இலகுவில் ஜனங்கள் விட்டுவிடப் பிரியப்படார்கள். பணம் கிடைப்பதானால் எந்த இழிவான காரியங்களையும் செய்ய மனந்துணியும். இவர்கள் வலுவிலே 1,000 க் கணக்கில் கிடைக்கும் பணத்தை அது அநாகரிகமான விஷயமாக மனதிற்குத் தோன்றினாலும் தாத்தா, பாட்டி முதலிய பெரியோர்கள் பேரில் குற்றத்தைத் தள்ளியோ அல்லது நான் பணமாய் வாங்கவில்லை யென்று சொல்லிக்கொண்டு எண்ணிக்கையற்ற வெள்ளிப் பாத்திரங்களும், பிள்ளைக்கு உபயோகமுள்ளவும் இல்லாதனவுமான நகைகளுக்கும் பிள்ளை பிறந்தது முதல் மனதில் ஒரு பெரிய ஜாப்தா (list) தயாரித்து வைத்திருப்பதை பெண்ணைப் பெற்ற பாவிகளிடம் கொடுத்து அதன்படி கறந்து விடுகிறார்கள். இன்னும் சிலர் மெட்ரிகுலேஷன் வரைக்கும் பிள்ளையைப் படிக்கவைத்துவிட்டு அதற்குமேல் அந்த 15 அல்லது 16 வயதாயிருக்கும் பிள்ளைக்கு எதிர் ஜாமீன் வாங்காமல் கலியாணம் செய்து "அந்த எதிர் ஜாமீன் பணத்திற்கு பதிலாக என் பிள்ளையை மேல்படிப்பு படிக்கவைத்து விடுங்கள்" என்று பட்டணவாசத்திலுள்ள பெண்ணைப் பெற்றவரிடம் பிள்ளையை அனுப்பி விடுகிறார்கள். ரொக்கமாய் பணத்தை 1,000, 2,000 சேர்த்துக் கொடுப்பதைக்காட்டிலும் இப்படி பிள்ளையை வீட்டோடு வைத்துக் கொண்டு மேல்படிப்புக்குக் கொஞ்சங் கொஞ்சமாய் செலவழிப்பது தேவலையென்பதாய் பெண்வீட்டுப் பேதையர் முதலில் எண்ணுகிறார்கள். ஆனால் "வினைக் கோட்டைக்குள் எலி புகுந்தமாதிரி" பெற்றோரால் போதித்து அனுப்பப்பட்ட அந்தச் சின்னமாப்பிள்ளை வெட்கமில்லாமல் வேட்டகத்தில் வேட்டையாட ஆரம்பித்துவிடுவான். தன் வீட்டில் இடைவேளையில் பழையசாதம் சாப்பிட்டுக்கொண்டு வந்ததைத் தெரிவித்துக்கொள்ளாமல் பழைய சாதம் தனக்கு உடம்புக்கு ஒத்துக்கொள்ளாது என்று தினந்தோறும் சூடாய் சிற்றுண்டி தயாரிக்கும்படிக்கும் தேங்கா யெண்ணெயில் பணியாரஞ் செய்தால் உடம்புக்கு ஒத்துவராது, நல்லெண்ணெயிலோ அல்லது இன்னும் சிறந்த நெய்யிலேயோ செய்துபோட ஏற்பாடு செய்துகொள்கிறான். அப்படிச் செய்து கொடுக்கும் ஒவ்வொன்றிற்கும் குற்றங்குறை சொல்லிக்கொண்டே யிருப்பான். இப்படி திடீரென்று கண்டபடி தின்று வயிற்றைக் கெடுத்துக்கொள்வதும் தொட்டவற்றிற்கெல்லாம் குற்றங்கண்டு பிடித்து மனஸ்தாபமுண்டாக்கிக் கொண்டிருப்பதினால் உண்டான மன அமைதியின்மையுஞ் சேர்ந்து அடிக்கடி உடம்புக்கு அசௌக்கியமும் அதனால் படிப்புக்கே தடை ஏற்பட்டுவிடுவது முண்டு. இப்படி மாப்பிள்ளைக்குப் பயந்து பணத்தை தாராளமாய் செலவழித்தும் தேக சிரமத்தையும் பொருட்படுத்தாமலிருக்கும் பெண்ணைப் பெற்றவர்களுக்கு "காசைக்கொடுத்துத் தேளைக்கொட்டிக்கொள்வது" போல் தான் முடிகிறது. நன்றியறிதலா யிருப்பதற்குப் பதிலாய் மாப்பிள்ளையும் அவனைச் சேர்ந்தவரும் இல்லாத குற்றமெல்லாம் உண்டாக்கி தூஷித்துக்கொண்டே இருப்பார்கள்.

மாப்பிள்ளையை வீட்டிலேயே வைத்துக்கொள்வதால் ஏற்படும் அநேக கஷ்டங்களுள் இன்றொன்று முக்கியமானது என்னவென்றால், அந்த மாப்பிள்ளையினுடைய மனைவியான 9 அல்லது 10-வயதுடைய அந்தப் பெண் குழந்தை பயமின்றி விளையாடிக்கொண்டிருக்கும் அந்தச் சின்ன வயதில் தன் ஆடல் பாடல்களையெல்லாம் அடக்கிக்கொள்ளவும் அந்தச் சின்ன அகமுடையானுக்குப் பயந்து நடக்கவும் ஏற்படுகிறது. பள்ளிக்கூடத்துப் பாடங்களை சரிவரப் படிக்க முடியாமலோ அல்லது பள்ளிக்கூடத்தை நிறுத்திவிடவோ ஏற்படுகிறது. அந்தச் சின்ன வயதிலேயே உலக நடவடிக்கைகள் ஒவ்வொன்றாய்த் தெரிந்துகொள்ளவும், அகமுடையான் தன் வீட்டிலுள்ளோரை படுத்தும் பாட்டினால் அவனிடத்திலுண்டாகும் பயமும் எல்லாக் கவலையுமாய்ச் சேர்ந்து அந்தப் பெண்ணின் தேகத்தை அதிகமாய் வளரவிடாமல் தடுத்து விடுகிறது. பழைய வழக்கப்படி பெண் பெரியவளாகி சாந்திக்கலியாணம் ஆகிறவரையில் புருஷனுடன் பேசக்கூடாது. இப்பொழுதோ நாகரிகம் வரவர பெண் புருஷனுடன் பேசலாமென்று துணிபு ஏற்பட்டு வருகிறது. இந்தத் துணிபு ஏற்படுவதோடு சேர்ந்து பெண் பெரியவளான பிறகுதான் கலியாணம் செய்வது என்ற் துணிபும் ஏற்பட்டிருந்தால் அழகாயிருக்கும். நிற்க, அனேக விஷயம் நம்மவர்க்கு நாகரிகமென்ற பேருடன் கெடுதலாய் ஏற்படுவதுபோல் இந்த விஷயமும் அந்தப் பெண்ணுக்கும் பிள்ளைக்கும் மிகவும் கஷ்டமாய் முடிகிறது. கவலையின்றிப் பள்ளிக்கூடத்தில் படித்து விளையாடவேண்டிய அந்தக் காலத்திலேயே புருஷனென்றும் பெண்ஜாதி யென்றும் இருப்பதென்றால் உடம்பு என்னமாய் வளரும்? பெரியவர்கள் கொஞ்சம் பேச இடங்கொடுத்தால் சாதாரணமாய் வேடிக்கையாய்ப் பேசி யிருப்பதைவிட்டு "தென்றல் முற்றி பெருங்காற்றாய்" முடிகிறது. பள்ளிப் பாடங்களை கட்டி வைத்துவிட்டு சிற்றின்பத்திலே மனதைப்போக்கி அந்த இளம் பிராயத்தை கெடுத்துக்கொள்ளுகிறார்கள். அனேகமாய் இந்த மாதிரி சந்தர்ப்பத்தில் 11-அல்லது 12-வயதுடைய அந்தக் குழந்தைப் பெண் புஷ்பவதியாகி விடுவதால் உடனே சாந்திக் கலியாணம் செய்துவிடும்படி ஏற்படுகிறது. உடம்புவளராமலும் வயது குறைவாயுமிருக்கும் பொழுதே குழந்தைகள் பிறக்க ஆரம்பித்துவிட்டால் அந்தச் சின்னத் தாயின் உடம்பு என்னவாகும். குழந்தைகள்தான் எவ்வளவு வலுவானதாயிருக்கும்? நம் பாலிய விவாகமும் அதனாலுண்டாகும் இந்தக் கெடுதலும் சேர்ந்து நம்மவர் இப்பொழுதிருக்கும் க்ஷீணதசைக்கு கொண்டுவந்து விட்டிருக்கிறது. நிற்க, அந்த மாப்பிள்ளைக்குப் படிப்பு முடிவதற்குள் 2, 3 குழந்தைகள்

பிறந்துவிடுகிறது. மாப்பிள்ளையை வீட்டில் வைத்துக் கொண்டு படிக்க வைப்பதில் இன்னமும் அனேக கஷ்டங்கள் ஏற்படுவதால் அதைவிட கடன் பட்டாகிலும் பணத்தை சேகரித்து மொத்தமாய் கலியாண காலத்தில் பிள்ளையைப் பெற்றோரிடம் கொடுத்துவிட்டால் தாங்களும் பெண்ணும் 2.3 வருஷங்களாவது தொந்திரவு ஒன்றுமில்லாமல் நிம்மதியாயிருக்கலாம்.

இதுகாறும் எதிர் ஜாமீன் வாங்கும் முறைகளைச் சொல்லி வந்தோம். இது இம்மட்டோடு நிற்பதில்லை. விவாக காலத்தில் வாங்கின, அல்லது கொள்ளையடித்த சீர்வரிசை ரொக்கப் பணம் முதலியது போதாதென்றும் பெண்ணை சாந்திசெய்து அழைக்கும்போதும் பிற்பாடு அவள் பிறந்த வீடு போய் வரும் போதெல்லாம் 1,000, 500 இப்படியாகப் பெருந்தொகை கொண்டுவந்தால்தான் திரும்பிப் பெண்ணை தங்கள் வீட்டில் சேர்த்துக்கொள்வோ மென்கிறார்கள். அப்படிப் பணம் கேட்டபோதெல்லாம் கொடுக்க சக்தியில்லாமல் மறுக்கும் பக்ஷத்தில் பெண் நன்றாயில்லை அல்லது சமத்தாயில்லை என்று வெளிக்கு சாக்கு போக்கு சொல்லி "உங்கள் பெண் வேண்டா" மென்று சொல்லிவிட்டு தங்கள் பிள்ளைக்கு மறு விவாகம் இன்னுமொருதரம் 1,000, 500 வாங்கிக்கொண்டு செய்யவும் துணிந்து விடுகிறார்கள். இதற்குமேல் பெரிய அக்கிரமமான செய்கை ஒன்று இந்தப் பட்டணத்தில் 2, 3 இடங்களில் நடந்ததைக் கேள்விப்படுகிறோம். அதாவது, பணத்தின்மேலுள்ள கெட்ட ஆசையினால் தூண்டப்பட்டு அனாதையாய்த் தங்களிடத்தில் அகப்பட்டு விழிக்கும் நாட்டுப் பெண்ணைப் பிள்ளையைக் கொண்டு அடிக்கச் செய்தும், சூடு போட்டும் அல்லது திருட்டுப் பட்டம், வியபிசாரிப் பட்டம் முதலிய கட்டியும் செய்வதுடன் நில்லாமல் சில சமயம் விஷம் வைத்தோ வேறு எப்படியோ இரகசியமாய் கொன்றும் விடுகிறார்கள். இப்படித் திடீரென்று இறந்துபோனதினால் அக்கம் பக்கத்து ஜனங்களுக்கு சந்தேகங்கள் ஏற்படினும் தக்க ருஜு இல்லாததாலும் வீணாய் நம்மைப் போலீஸுக்கு இழுப்பார்கள் நமக்கென்னவென்று இருந்து விடுவதுமுண்டு. இப்படி மூட்டைப் பூச்சியை நசுக்குவதுபோல் இலகுவாய் மருமகளை ஒழித்துவிட்டு அவள் கொண்டுவந்திருந்த சீதன மெல்லாவற்றையும் மூடிவைத்துவிட்டு ஒருமாத முடியுமுன்னமேயே ரொம்ப நல்லவர்கள்போல் நடித்து மறுபடியும் பணம், சீதனம் முதலிய வாங்கிக்கொண்டு இரண்டாங் கலியாணம் பிள்ளைக்கு பண்ணி வைக்கிறார்கள்.

இதிலிருந்து பணம் வாங்கும் வழக்கம் பிள்ளையைச் சேர்ந்தவர்களின் மனதைக் கெடுத்து கொலை பாதகம் முதலிய கொடுஞ் செய்கைகளைச் செய்யும்படி தூண்டுகிறது. என் அருமைச் சகோதரிகளே! உங்களுக்குச் சற்று தைரியமும் மனோதிடமுமிருந்தால் இக்கொடுமையான வழக்கங்களை யெல்லாம் நிறுத்தலாம்.

விவாகமென்பது கடவுள் சாக்ஷியாய் மந்திர பூர்வகமாய் அறிவு வந்த ஒரு பெண்ணும் புருஷனும் அக்னி சாக்ஷியாய் "நாமிருவரும் மனது ஒன்றி ஒருவருக்கொருவர் ஸமமாய் கிருஹஸ்த தருமங்களைச் செய்துகொண்டு ப்ரஜா விருத்தி செய்துகொண்டு பகவத் பக்தியுடன் இருப்போமாக" என்று மங்களகரமாய்ச் செய்துகொள்ளும் ஒரு உடன்படிக்கை. விவாகம் செய்யும் அந்த முகூர்த்த காலமானது மிகப் பரிசுத்தமாய், தெய்வீகமாய், எல்லார் மனதிலும் உத்தமமான கடவுள் தன்மையான ஆனந்தம் நிறைந்து, தம்பதிகளை மனப் பூர்வமாய் ஆசீர்வாதம் செய்து "பகவான் இந்த தம்பதிகளுக்கு எப்பொழுதும் மங்களத்தையே செய்வாராக" என்றும் பிரார்த்தனை நிறைந்து இருக்கவேண்டும். உண்மையில் என்ன நடக்கிறது? அந்த சமயத்தில்தான் சீர்வரிசைகள் நன்றாயில்லை, எதிர்ஜாமீன் போதாது, இன்று காலை காப்பி, இட்லி நன்றாகவே இல்லை யென்பதுபோன்ற விஷயமாய் முணு முணுத்துக்கொண்டே யிருக்கின்றார்கள். இல்லாவிட்டால் முணுமுணுப்பும் அதிருப்தியும் அதிகமாகி சண்டைக்கே ஆரம்பித்து விடுகின்றார்கள் இம்மாதிரியான மனஸ்தாபத்திற்கும் சண்டைக்கு மிடையில் நடக்கும் விவாகம் எப்படி மங்களகரமாயிருக்கும்?

இந்த எதிர்ஜாமீன் என்கிறது அடியோடு நிற்கவேண்டுமானால் அதற்கு இரண்டு வழிகளிருக்கிறது. ஒன்று, நாமெல்லோரும் ஒரே மனதாய் வெறும் வாய்ப்பேச்சும் மீட்டிங்கில் பேசுவதுமாய் மட்டுமில்லாமல் இந்த எதிர்ஜாமீன் கொடுப்பதும் வாங்குவதும் இனி கூடாதென்று முடிவுசெய்துகொண்டு அதைச் செய்கையில் கொண்டு வரவேண்டும். அல்லது இப்பொழுது நடக்கும் பாலிய விவாகத்தை அடியோடு நிறுத்தி விடவேண்டும். முன்சொன்னது அனேகமாய் நடவாத காரியம். ஏனென்றால் ஒத்து உழைப்பதென்பது நமக்கு முடியாத காரியம். என்ன செய்யலாம்! நிற்க, பாலிய விவாகத்தை நிறுத்துவதென்பது எல்லோரும் ஒன்று சேர்ந்துதான் நடத்தவேண்டுமென்பது இல்லை. ஒவ்வொருவராய் தைரியமுள்ளவர்கள் நிறுத்திக்கொண்டு வந்தால் அதனால் ஏற்படும் நன்மையைக்கண்டாவது மற்றவர்களும் அப்படியே செய்ய ஆரம்பித்துவிடுவார்கள் என்பதில் ஆட்சேபணை இல்லை. பெண் பெரியவளாவதற்குமுன் கலியாணம் நடக்கவேணுமென்கிற வழக்க மிருப்பதினால்தானே எப்படியாவது பிள்ளையைப் பெற்றவர்கள் ஈவு இறக்கமின்றி கேட்கும் தொகைக்கு சம்மதித்துக் கொடுக்கவேண்டி இருக்கிறது. பெண் பெரியவளாய் விடப்போகிறாளே அதற்குள் எப்படியாவது கடன் பட்டோ என்னசெய்தாவதோ கலியாணத்தை சீக்கிரம்பண்ணி விடவேண்டுமென்கிற அவசரத்தில் பிள்ளையும் பிள்ளை வீட்டாரும் எப்படிப்பட்டவர் என்பதைக்கூட விசாரிக்காமல் அவசர அவசரமாய் மாட்டிவிட்டு பிற்பாடு திண்டாடுகிறார்கள். அப்படிக்கில்லாமல் நம் சாஸ்திரத்தில் அனுமதி கொடுத்திருக்கிறபடி பெண்ணின் உடம்பும் மனதும் நன்றாய் வளர்ந்த பிற்பாடு நிதானமாய் கலியாணம் செய்வதானால் இந்த வாதகஷ்டமென்பது நின்றுபோம் என்பதில் சந்தேகமில்லை. இதற்கு முக்கியமாய் நம் சகோதரிகள் முனைந்து பாலிய விவாகத்தை நிறுத்தவேணும். அதற்குவேண்டிய ஸ்திர புத்தியை நம் மெல்லோருக்கும் அளிக்க எல்லாம் வல்ல இறைவனை பிரார்த்திக்கிறேன்.

சாவித்ரியம்மாள்.

சூடாலை.

(156-ம் பக்கத்தொடர்ச்சி)

சூடாலை ஒரு நாள் நினைப்பாளாயினள், இப்போது என் பர்த்தாவுக்கு மூப்பும் நரையும் தோன்றியிருக்குமென்று நினைக்கிறேன். நான் ஆரணியஞ்சென்று அவரை மீட்டு வருவேன் எனத் தீர்மானித்தனள். முன் மாதிரி தன் ககன மார்க்கமான யாத்திரை தொடங்கினள். மலைகளையும் மேகங்களையும் தாண்டி மந்த்ர பர்வதத்தை நாடித் தன் புருஷனிருப்பிடமாகிய பர்ண சிரமத்தண்டை வந்தாள். தான் யோக சக்தியால் ஸூக்ஷ்ம சரீரத்திலிருந்தவாறே தன் கணவனைத் தெரிந்து கொண்டாள். அவன் வெருந்தரையில் உட்கார்ந்து தன் சடை முடியில் தரிப்பதற்கோர் பூமாலையைக் கோர்த்துக்கொண்டிருந்தான், ராணி அரசனை இந்நிலையில் கண்ணுற்று மிகவும் வருந்தினள். வயது சென்ற என் பர்த்தாவுக்கு நான் ஒரு பக்தன்போல் மாறுவேடம் பூண்டு எதிர்ப்பட்டால், நான் அவருடன் வாதாடி அவருக்கு புத்தி புகட்ட இடமுண்டு என்று, ஓர் பிரஹ்மசாரியின் ரூபமாய்ப் பூலோகத்தில் இறங்கி அவர் முன் சென்று வணங்கினள். அந்த பிரஹ்மசாரியின் மேனியானது தங்கவடிவமாயும், முக்தாஹாரமும் யஜ்ஞோபவீதமும் உடையதாயும் விளங்கியது. கழுத்தில் நீண்ட ஜபமாலையும் தலையில் கறுத்தமயிரையும்

உடையவனுய் ஜ்வலித்தான் அந்த பிரஹ்மசாரி. தேஹமுழுதும் விபூதியை பூசிக்கொண்டு ஜடா மகுடதாரியாய்ப் பரமசிவக் கடவுளைப்போல் தவஞ்செய்து இளைத்த சிகித்வஜனுக்கு, இந்த பால பிரஹ்மசாரியைக் கண்டதும் பரம பிரீதி உண்டாயிற்று. அதிதியை அரசன் ஓர் தேவ புத்ரனுக எண்ணி, ஹே! தேவகுமாரா! 'இந்த ஆஸனத்தில் அமருவாயாக' என்று ஓர் பர்ணுசனத்தைக் கொடுத்தான். தன் புஷ்பாஞ்சலியை பையனுடைய கையில் அர்ப்பித்தான். தாமரையிலைப் பனித்துளிபோன்ற அரசகுமாரனுக்கு வந்தனம் சொல்லி ஆசனத்தமர்ந்தான் அந்த பிரஹ்மசாரி.

சிகித்வஜன்: ஹே! தேவகுமாரா! உன்னைப் பார்த்துப் பெருமகிழ்வுறுகிறேன். உன்னைப் பார்க்கநேர்ந்த நான் பாக்யசாலியே. இந்த என் தீர்த்தத்தையும் புஷ்பத்தையும் பெற்றுக்கொள்.

பிரஹ்மசாரி: (மாறுவேஷத்திலிருக்கும் சூடாலை சொல்வாளாயினள்):—நான் இப்பூலோகத்திலுள்ள அநேக தேசங்களைக் கடந்து வந்திருக்கிறேன். தங்களுடைய பணிவும் வணக்கமும் மரியாதையும் தேவர்களுக்குப் பிரீதியைச் செய்தன. ஆகலால் இப்பூலோகத்தில் தாங்கள் சிரஞ்சீவியாயிருப்பீர்கள். ஆனல் உமது பூலோக ஆசைகளை யெல்லாம் துறந்து மோக்ஷமார்க்கத்தில் உம்முடைய மநத்தை நீர் செலுத்தினவாதாரு? உமது பெரிய ராஜ்யத்தைத் துறந்து இவ் வாணயத்தில் தவம் புரிதல் அருமையானதுதான். ஆனல் ராஜ்யபாரத்தின் சிரமத்தைவிட இவ்வனவாசத்தின் சிரமம் இன்னும் அதிகமாயிருக்குமே என்றான்.

சிகித்வஜன்: நீ ஸகலத்தையும் தெரிந்துகொண்டிருப்பது எனக்கு ஆச்சரியமல்ல. பிரஹ்மசாரி ரூபமுள்ள தேவனுகிய உனக்கு ஸர்வஜ்ஞத்வம் இருப்பது என்ன ஆச்சரியம்? உன் திவ்யதேஜோமயமான ஸுந்தரரூபம் ஒன்றே நீ ஸர்வஜ்ஞனென்பதைக் குறிக்கிறதே. திருவின் செல்வமே! உன்னைப் பார்த்தது முதலே பூர்ண சந்திரனிடமிருந்து அமிருதத் துளிகள் தெளிக்கப் பெற்றாற்போல உளம் மாறினதே.

(தொடரும்.)

B. S. ராமசுப்பையர்.

சமாசாரக் குறிப்புக்கள்.

விவாகச் சம்மதி வயது மசோதா:—அடுத்த இந்தியச் சட்ட சபைக் கூட்டத்தில் அநேகமாய் "பாலரக்ஷண மசோதா" விவகரிக்கப்படுமாகையால், இந்தியாவிற் பெண்களின் விவாக வயதை உயர்த்த வேண்டுமென்ற விருப்பமுடைய எல்லோரும் அதன் விஷயமாகப் பிரசாரம் செய்ய வேண்டும். இப்பத்திரிகையைப் படிக்கும் ஒவ்வொருவரும் தமக்குத் தெரிந்த அஸெம்ப்ளி மெம்பருக்கு கைப்பட எழுதி மேற்படி மசோதா விவகாரத்திற்கு வரும்போது, அதை ஆதரித்துப் பேசி சட்டமாக நிறைவேற்றச் சாதகமாயிருப்பாராக.

இந்திய மாதர்கள் சீக்கிரம் முன்னேற்றமடைய இவ்விஷயம் முக்கியமாய் கவனிக்கத்தக்கது. பஞ்ஜாப் மாகாணத்தில் பத்து வயதுப் பெண் குழந்தை எழுபது வயதுக் கிழவனுக்கு மணம் செய்விக்கப் பெற்றதாகக் கேள்விப்படுகிறோம் சர்க்காராவது மத அதிகாரிகளாவது இதைத் தடுக்கவில்லையாம். இது என்ன அநீதி! இதைப்போலவே வேறொரு விவாகம் கதியவாட் மாகாணத்தில் நடக்க யத்தனித்தபோது நல்லவேளையாய்ச் சில முக்கியஸ்தர்கள் திவானவர்களுக்குத் தெரிவித்து அதை நடக்கவொட்டாமல் செய்தனர். அதாவது 65 வயதுக் கிழவனுக்கு இரண்டாம் மனைவியும், வயதான குமாரர்களும் குமாரத்தியும் இருக்கையிலே 7 வயதுப் பெண் நிச்சயிக்கப்பெற்று விவாகத்திற்குரிய ஸகல ஏற்பாடுகளும் சித்தமாயினவாம்! என்ன அநியாயம்!!

தென் இந்தியாவில் சிறு பெண்களுள் பல தற்கொலைகள் நடக்கின்றன. கோர்ட்டு மூலமாய்ப் பஹிரங்கமாய் எல்லோருக்கும் தெரியவந்த கேசு ஒன்று வியக்தமானது. அதன் விஷயமாய்க் கோர்ட்டின் தீர்மானம் அதிருப்திகாமாய் முடிந்தது. பெண்ணுக்கு வயது 13 புருஷனுக்கு வயது 26. அவர்கள் பெற்றோர்களைவிட்டு 14-நாள்தான் பிரிந்திருந்தனர். அதற்குள் பெண்ணுக்குச் சமைக்கத் தெரியவில்லையென்றும் தன்னுடன் ஸம்யோகத்திற் கிணங்கவில்லையென்றும் சண்டையிட்டுக் கொண்டதாக சாக்ஷியமுள்ளது. இரவு பத்து மணிக்குப் பெண் பெருங் கூக்குரலிட்டாள். அயலிலிருந்தவர்கள் பார்ப்பதற்குள் பெண்ணின் தேகம் எரியுண்டு போயிருந்தது. ஆஸ்பத்திரிக்குக் கொண்டுபோன தன்மேல் 12-மணி நேரத்திற்குள் மூன்று வாக்குமூலம் சத்தியம்செய்து கொடுத்துவிட்டு உயிர் துறந்தனள். அதில் தன் புருஷன் தன்மேல் கிரஸின் எண்ணெயை ஊற்றித் தீக்கொளுத்திவிட்டான் என்பதாகக் குற்றஞ் சாட்டினள். ஆனல் விசாரணையிலோ பெண் சாகுமுன் சொன்ன வாக்குமூலத்தைத் தள்ளுபடி செய்துபோட்டு புருஷன் ஆக்ஷேபித்தபடிக்கும் அவள் தற்கொலை செய்துகொண்டாள் என்று ஜூரர்கள் 9 பேரில் எழு பேர்கள் சொன்னபடிக்கும் தீர்மானிக்கப்பட்டது.

சோதாத்துவமும் தேசாபிமானமும் உடைய ஸ்திரீ புருஷர்கள் யாவரும், இத்தகைய விவாகங்கள் சட்டத்திற்கு விரோதமென்று மதித்து மீருபவர்களைத் தண்டிக்கும் வழியைத் தேட வேண்டும்.

மாதர்களைச் சட்ட ஸபையில் வரவேற்றல்:—இந்தியச் சட்ட ஸபையில் மாதர்களை மெம்பர்களாகச் சேர்த்துகொள்ளலாமென்பதாக ஓர் தீர்மானம், ஒருவர்மட்டும் ஆக்ஷேபிக்க மற்றெல்லோராலும் ஆரவாரத்துடன் அங்கீகரிக்கப்பட்டது. கூடிய சீக்கிரம் வருகின்ற அடுத்த தேர்தலுக்குள்ளேயே மாதர்களைச் சட்ட சபையில் நியமிக்கும் ஏற்பாடுகள் சம்பந்தமான விதிகளைச் செய்வதாக உறுதி சொன்னுரென்னலாம், பம்பாய்க்காரரான ஸ்ரீமான் மோசியா என்பவர் தீர்மானத்தைப் பிரேரணை செய்தனர். மாதர்கள் யாவரும் தமக்காக எடுத்துப் பேசிய மேற்படி சீமானுக்கு நன்றி கூறவும் கவி கூறவும் கடமைப்பட்டுளர். மதராஸ் ரங்காசாரியரும், ஸர் அப்துல் காயம், பண்டித சாமலால் நேருவும் பலமாய் ஆமோதித்தனர். சாமலால் நேரு அவர்கள் அல்லஹபாத் லோகல் போர்டில் தம் மனைவியார் தம்முடன் ஒற்றுமையாய் உழைத்ததன் அநுகூலத்தை புகழ்ந்து எடுத்துரைத்தார். அவ்வாறு எந்த புமான்கள் தம் மனைவியரை இந்தியச் சட்ட ஸபை மெம்பர்களாக நியமிக்கப்பெறும் பெருமை பெறுவார்களோ தெரியவில்லை. இந்தியச் சட்ட ஸபையில் மெம்பராதல் வெறும் கௌரவமல்ல. பெரும் பொறுப்பும், கஷ்டப்பட்டு வேலைசெய்யும் உத்தரவாதமுமேயாம்.

பட்ட பரீக்ஷையில் தேர்ந்த புது மாதர்கள்:—பரீக்ஷை தேர்ந்தவர்களுக்கு வருஷந்தோறும் பட்டமளிப்பது இந்த சமயந்தான். பிரதி வருஷமும் பல புது மாதர்கள் பட்ட பரீக்ஷைகளில் தேறிவருகின்றனர். ஆயினும் அவர்கள் பரீக்ஷை தேரும் பாடங்களோ வெவ்வேறு வகைப்பட்டதா யிருந்தால் நல்லது அப்படியிராதது ஓர்விதத்திற் குறையே. உதாரணமாக சரித்திரம், செல்வ நூல், இவைகளைப் படித்துத் தேர்ந்த மாதர்கள் சொற்பமே. இது எதைக் குறிப்பதென்றால், ஏதோ ஒரு வேலைக்கு லாயக்காகும்படி பட்ட பரீக்ஷை தேற வேண்டுமென்ற ஓர் நோக்கம் மட்டும் வெளியிடுகிறதேயன்றி, உயர்ந்த பொதுஜன ஸேவைக்கு லாயக்காக வேண்டுமென்ற நோக்கம் வெளியாகவில்லை. இவ்வருடத்தில் சென்னை மாகாணத்தில் மருத்துவத்தில் பட்ட பரீக்ஷை தேர்ந்தவள் ஒருத்தியாயினும் இல்லை. சென்ற வருஷத்தில் ஓர் பெண் மணி வைத்திய பரீக்ஷையில் பட்டம் பெற்றாள். மதராஸில் பட்ட பரீக்ஷை தேர்ந்தவர்களுடைய சங்கத்தில், புதிதாய்த் தேர்ந்த மாதர்களுக்கு நல்ல வரவேற்பு கொண்டாடப் பெற்றது. அச்சமயம், பாரீஸ் காங்கிரஸிலிருந்து சமீபத்தில் தான திரும்பி வந்த டாக்டர் முத்து லக்ஷ்மியம்மாள் வெகு அருமையாய்ப் பேசினர். அதை இன்னொரு சஞ்சிகையில் பிரசுரிப்

போம், பட்ட பரீக்ஷை தேர்ந்தவர்களெல்லோரும் இச் சங்கத்திற் சேருவதனால் மாதர்கள் முன்னேற்றத்தின் விஷயமான யாதொரு காரியத்திற்கும் தேர்ந்த அபிப்பிராயம்கொடுக்கத்தக்க ஓர் நல்ல சங்கம் பெறுவதாகும்.

மாதர்களும் தொழிற் சங்கங்களும்:—மாதர் இந்திய சங்கத்து மெம்பர்களிற் சிலர் 2,000, 3,000 தொழிலாளர்களுக்கு உபந்யாஸஞ்செய்து வருகின்றனர். அவர்களால் தொழிற்சாலைகளில் உழைத்துவரும் பெண்மக்கள் மேன்மேலும் அதிகரிக்கின்றனர். தமமைப் பாதுகாத்துக் கொள்வதும் தம் நிலைமையைச் சீர்திருத்திக் கொள்வதும் புருஷர்களைவிடப் பெண்களுக்கே அதி யவசியம். அஹமதாபாத் ஸ்திரீகள் தம் சகாத்து முனிஸிபல் சேர்மனிடம் ஒருமித்துப் போய் தம் சகாத்தின் அனாரோக்யமான அசுத்த நிலைமையைத் தெரிவித்து அதை உடனே நிவர்த்திக்க வேண்டுமென்று கேட்டனர். அம்மாதிரி தொழிற்சாலை மாதர்களும் ஒருமித்து வர்த்தகர்களுக்குப் போய் தம் குறைகளை யெடுத்துச் சொல்லும் பக்ஷத்தில் நல்ல பலன் உண்டாம். ஒற்றுமையே பலமல்லவா?

டாக்டர் வீரசிங் சின்னப்பா:—இவர் மதராஸ் நகரபரிபாலன சபையில் சிசுபரிபாலனத்திற்குரிய முயற்சிகளை முறைப்படுத்திச் சென்ற 8 வருஷங்களாக மேன்மையாக மேற்பார்த்துவந்து இப்போது வைத்திய காலேஜில் வேலை ஒப்புக்கொண்டிருக்கின்றனர். இவருக்கு நன்றிகூறும் வண்ணம் நகர வாசிகள் விசேஷமாய்க் கூடிய சமயம். மதராஸ் சட்டஸபைத் தலைவர் அக்ராஸனம் வகித்தனர். அவர் டாக்டரம்மாளுடைய ஸாமர்த்தியத்தை விசேஷமாய்ப் புகழ்ந்து பேசி, நகர பரிபாலன சபைக்கு இனி அப்படிப்பட்ட அருமையான உழைப்பாளி கிடைப்பது அரிதென்றே கூறினர். அங்கு கூடியிருந்தவர்களும் இனி அவ்வுத்யோகத்தை அவரைப்போல் தேர்ந்த ஓர் ஸ்திரீ டாக்டருக்கே கொடுக்க வேண்டுமென்றும், புருஷனாயிருக்கும் ஹெல்த் ஆபீஸர் கவனிப்பதைவிடப் பெண்மணியே அவ்வுத்தியோகத்திற்குரியவளென்றும் தீர்மானித்தனர்.

வங்காளத்திற்குக் கட்டாய இலவச ஆரம்பப் படிப்பு ஏற்பாடு:—வங்காளச் சட்ட சபையில் இதுவிஷயமான ஏற்பாடு உடனே தொடங்க வேண்டுமென்ற பிரேரணைவந்து தீர்மானமுமாயிற்று. கணக்கு மந்திரி பணத்திற்கு வழியென்னவென்று கேட்டபோது, தொடக்கத்திற் செலவுக்கூடிய ஒரு கோடிக்குத் தக்கபடி புது வரி போடலாமென்று நிச்சயமாயிற்று. கணக்கு மந்திரி இந்த விஷயமான வருமானத்தையும் மாகாண அரசாங்க உதவியையும் ஒன்றுபடுத்தி ஓர் தனிக் கல்வி யிலாகாவிடம் ஒப்புவித்து, அவர்களைக்கொண்டு மேல் நடத்த வேண்டுமென்றனர். பொது ஜனங்கள் விவகரிக்கும்படி துரைத்தனத்தாரும், இது விஷயமான தம் அபிப்பிராயத்தை வெளியிடுவதாக வாக்களித்தனர்.

பம்பாய்ப் பாலர்கள் சம்பந்தமான மசோதா:—பம்பாய் விஜிலன்ஸ் சங்கமும், 24 வேறு சங்கங்களும் சேர்ந்து ஓர் பெரும் பொது ஜனக்கூட்டம் சென்ற மாதம் ஏற்பாடு செய்தனர். பாரட்லாவாகிய ஸ்ரீமான் யம். ஆர். ஜயகரென்பவர் அக்ராஸனம் வகித்தனர். ஸ்ரீமான் கே. நடராஜன், மிஸ் லைஸ் தீயர்கான், மிஸ். யம். காதரைன் டேவிஸ், மிஸ்டர் டி. ஜே. பன்பெரி ஆகிய இவர்கள் பேசினர். கூட்டத்திற்கு வெகு பேர்கள் வந்திருந்தனர். பேசப்பட்ட பிரேரணைகளும் யாவராலும் ஆமோதிக்கப்பட்டன.

அன்று கூட்டத்தின் காரியக் கிரமம், நாம் பார்த்ததற்குள் அழகாய் எழுதப் பெற்றதாகும். முதற் பக்கத்தில் தீர்மானங்கள் யாவும் முழுதும் அச்சிடப்பட்டிருந்தன. பின்னம் பக்கத்தில் 24 சங்கங்களும் வரிசையாய்ப் பெயர் கொடுக்கப்பட்டிருந்தன. உள் பக்கத்தில் 1924 வருஷத்து பம்பாய்க் குழந்தைகள் சட்டத்தின் முக்கிய அம்சங்கள் வரையப் பெற்றிருந்தன. இச்சட்டம் நிறைவேறுவதற்கனுகூலமாய் எல்லோரும் நான்கு முறைகளில் சாதகம் செய்யலாமென்று அந்நான்கு முறைகளும் எழுதியிருந்தன.

(1) 1924-ம் வருஷத்துக் குழந்தைகளின் சட்டத்தை உடனே அமுலுக்குக் கொண்டுவர வேண்டுமென்று வற்புறுத்திக்கேட்டல்.

(2) வியபிசாரத்தின் கொடுமைகளைப் புருஷர்களுக் கெடுத்துரைத்து, அதைக் குறைத்தல்.

(3) இம்மாதிரி விஷயங்களில் சரியான அபிப்பிராயத்தை உமது சுற்றுப் பக்கங்களில் பரவச் செய்தல்.

(4) விஜிலன்ஸ் சங்கத்திற் சேர்ந்து அதன் பிரசார வேலைக்கு உதவியா யிருத்தல்.

இதே விஷயமாக இன்னொரு முக்கியமான கூட்டம் பம்பாய்ச் சமாதான மாதர் நீதிபதிகளால் (Bombay Women Justices of the Peace) நடைபெற்றது. லேடி கௌவாஸ்ஜீ ஜிஹாங்கீரவர்களுடைய அக்ராஸனத்தில் நிகழ்ந்த தீர்மானத்தின்படி, பம்பாய்க் குழந்தைகளைப்பற்றிச் சட்டத்தில் சில வகுப்புகளையாவது உடனே அமுலுக்கு வரச் செய்யவேண்டுமென்பது கோரிக்கை. முற்றிலும் சுகாத இடங்களில் வசிக்கும் குழந்தைகளை வீட்டு வந்து எந்நேரமே உழைத்துவரும் சாலையங்களிலாவது சேர்ப்பிக்கும்படியாகவும் இப்போதைய நிலையில் பால ரக்ஷணத்திற்காக உழைப்பவர்களுக்கு யாதொரு அதிகாரமும் இன்மையால், அவர்களுக்குக் கை கொடுத்துதவும்படியாகவும் இக்கோரிக்கை அவசியமாயிற்று என்று தீர்மானித்திருக்கின்றனர். குழந்தைகளுக்கென்று தனிக்கோர்ட்டுகளும், அவற்றிற்கென்று தனி ஸ்திரீ மாஜிஸ்திரேட்டுகளும் ஒவ்வொரு மாஜிஸ்திரேட் கோர்ட்டுக்கும் ஒரு ஸ்திரீ மாஜிஸ்திரேட்டும் நியமித்தல் வேண்டுமென்று தீர்மானிக்கலாயிற்று. பம்பாயில் மேற்கூறிய ஸமாதான மாதர் நீதிபதிகள் இப்போது 15 பேர்கள் உளர். பம்பாயில் 10 கௌரவ ஸ்திரீ மாஜிஸ்திரேட்டுகள் இருக்கின்றனர். ஆனால் ஸமாதான மாதர் நீதிபதிகள் இல்லை. ஓர் முதல்தரமான கௌரவ மாஜிஸ்திரேட்டுகளின் பெஞ்சுகோர்ட் நடைபெறுவதற்கு ஓர் தனியிடம் கொடுத்து அவர்கள் எல்லோரும் ஒருங்கே உட்கார்ந்து கேசு விவகரித்துத் தீர்மானிப்பதென்று வருமானால் மெத்தவும் சௌகரியமா யிருக்கும்.

பெண்கள் சட்டஸபைக்கு அபேக்ஷகர்களாக நிற்கக் கூடாதென்ற நிர்ப்பந்தம் தொலைந்தது:—மேற்படி விஷயமாக டாக்டர் பரஞ்சிபை அவர்களின் தீர்மானம் விவகரிக்கப்பட்டபோது விஸிட்டர் ஏராளமான ஸ்திரீகள் சட்ட பம்பாய்ச் சட்டசபைக் கூட்டத்தின் கடைசி நாளன்று ஆஜராகி யமர்ந்திருந்தனர். பெண்கள் சட்டஸபைக்கு அபேக்ஷகர்களாக நிற்கலாம் என்ற தீர்மானம் பிரேரணை செய்யப்பட்டது. இருதிறத்தாரும் தத்தமக்கேற்ற பல மானநியாயங்களை எடுத்துரைத்து வாதாடினர். அடுத்தடுத்துப் பல ஹாஸ்யப் பேச்சுக்களில் புகுந்த பல சமயங்களில் அக்ராஸனர் ஸபையோர்களை ஒழுங்குக்குக் கொண்டு வரவேண்டியிருந்தது. மேற்படி தீர்மானத்திற்கு எதிர்வாதம் செய்த இருவர் கனம் ஏ. யம். கே. டெலாவியும், மோல்வி ரபியுத்தீன் அவர்களுமாவர். இத்தீர்மானம் நிறைவேறியதால், ஸ்திரீ புமான்களுக்குச் சமமான அரசியலுரிமைகளை யளித்த இரண்டாவது மாகாணம் பம்பாய் என்பதாக எல்லோரும் திருப்தியடைந்தனர். பம்பாய் மாகாணத்திலுள்ள மாதர் இந்திய சங்கத்து கிளைச் சபைகள் யாவும், இது விஷயமாய்ச் சட்டசபை மெம்பர்கள் எல்லோருக்கும் அவர்கள் மேற்படி தீர்மானத்தை ஆமோதிக்கும்படி கடிதமெழுதி கேட்டுக்கொண்டனர். மாதர்கள் இவ்வுரிமையைக் கேட்கவேயில்லையென்று ஆக்ஷேபணை சொன்னவர்களுக்கு அடிக்கடி தங்களைக் காண்பிக்கச் சௌகரியமாயிற்று. இத்தகைய அநுபவங்களால் மாதர்கள் தாம் எடுத்த காரியத்தை மேன்மேலும் செய்து முடிக்கவே தைரியம் ஏற்படுகிறது.

மாதர்களும் ஐக்கிய முயற்சியும் :—மாதர்கள் ஸ்வாதீனர்களாய்ப் பிழைக்குமாறு ஜீவனோபாயங்கள் அவர்கட்கு கற்பிக்கப்படவேண்டுமென்று எண்ணங்கொண்டவர்களுக்கு இச்செய்தியைக் கேட்கக் குதூஹலமாயிருக்கும். ஏழை மாதர்கள் ஏதாவது ஓர் வகை உழைப்பைக் கைக்கொண்டு பிழைக்குமாறு, ஓர் ஐக்கிய நாணயச்சங்கம் கள்ளிக்கோட்டை கணபதி ஹைஸ்கூலில் ஓர் பெரும் பொதுஜனக் கூட்டம் நிகழ்ந்தது. ஸ்ரீமான் கே. பி. ராமன் மேனன், யம். எல். ஸி., அச்சமயம் அக்ராஸனம் வகித்தனர். ஜனஸமுதாய வழக்கத்தால் மாதர்கள் ஒன்றும் உழைக்கமாட்டாமல் இருப்பதைப்பற்றி முதலில் பிரஸ்தவித்து அதனால் ஏழ்மையும் அதிகரிக்கிறதென்று எடுத்துரைத்தார். இவ்வகுப்பான ஸ்திரீகளுக்கு நூல்நூற்றல், பசுமடம் மேல்பார்த்தல், கோழிவளர்த்தல், புஸ்தகம் தைத்தல், துணிமணிகள் தைத்தல் இவையாவும் பயிற்பிக்கப்படவேண்டும் என்ற நோக்கமுள்ளது இதற்கு ஆரம்ப முதல் அவர்களுக்குக் கொடுத்துதவவும், கைத்தொழிலுக்கு வேண்டிய சரக்குகளை மலிவாக வாங்கிக்கொடுத்து, அவர்கள் செய்த சாமான்களை நல்லவிலைக்கு விற்பனைசெய்வித்து, தொழில்களிலேயே நல்ல அபிவிருத்தி முறைகளையும் சொல்லிக் கொடுக்கவும் மேற்படி சபைகூடியது. "இந்திய ஊழியச் சங்கத்து" ஸ்ரீமான் ஆர். சூரியநாராயண ராவ் அவர்களால் இது மேற்பார்க்கப்படும். மாதர் இந்திய சங்கத்துக்கு ஓர் துணையங்கமாயுள்ள மயிலாப்பூர் ஸேவா ஸதனத்தின் மாதிரியே இம்முயற்சி தொடங்கப்பட்டிருப்பது கவனிக்கத் தக்கது.

மயிலாப்பூர் ஸேவா ஸதனத்தில் சிறு பெண்களுக்கு ஜீவனத்திற்குரிய பற்பல தொழில் பயிற்சி கற்பிக்கப்படுகிறது. அதனால் அவர்கள் அதேமாதிரி வேலையில் உபாத்யாயினிகளாகவோ தாம் வேலைசெய்து ஜீவிக்கவோ சௌகரியம் உண்டாகிறது. மாதர்களின் நிலைமையை உயர்த்த ஏற்பட்டிருக்கும் இப்புதிய சங்கத்தைப்பற்றி ஸ்ரீமான் சூரிய நாராயண ராவ் அவர்களுக்கு நாம் களிகூறுவோமாக.

மிஸஸ் டோரதி ஜினராஜதாஸரின் வங்காள யாத்திரை:—மாதர் இந்திய சங்கத்து வைஸ் பிரஸிடெண்ட் சென்ற ஆகஸ்டு மாதத்தில் வங்காள மாகாணத்தில் பல பட்டணங்களில் ஸ்திரீகளுக்குப் புருஷன் செய்யவேண்டிய கடமையைப்பற்றி ஏராளமான புருஷ ஸமூஹங்களுக்கு உபன்யாஸங்கள் செய்திருக்கின்றனர். அவர் எடுத்துரைத்த விஷயங்களும், வாக்கு வல்லபமும் இவ்விஷயத்தை ஜனங்கள் ஆர அமர யோசிக்கும்படி நேர்ந்தது. அவர் முனைந்த இக்காரியம் பலனற்றுப் போகாது. படுதா மூட்டத்தால் வங்காள மாகாணத்து மாதர்களுக்கு மதராஸ் மாகாணத்தைவிட எத்தனை சுகக்கேடு என்பதை விவரித்தனர். மதராஸில் பேதபுத்தியின்றி ஸ்திரீகள் புருஷர்களுக்குச் சமமாக உலாவுகின்றனர். அநேக மாதர் கூட்டங்களிலும் அவர் பேசினார். சுமார் 35 முதல் 150 வரை பெண்கள் வந்தனராம். வங்காளத்து மாதர்களுக்கு சங்கங்கள் கூட்ட இஷ்டமே எனினும் உள்ளூர்த் தலைமை வகிக்கும்படியானவர்கள் இன்மையால் தடைப்பட்டிருக்கிறது என்று கண்டனர். எப்போது சரியான ஆத்திரம் வந்ததோ அப்போது காலாந்தரத்தில் தக்க பேர்கள் ஏற்படுவார்கள். மிஸஸ் ஜினராஜதாஸரைப் போன்ற உற்சாகிகள் பலர் வங்காளத்திற்குப்போய் முயன்றால் அபிவிருத்தி சீக்கிரம் உண்டாகும். இனிமையும் அடக்கமும் வேண்டியது அவசியமேயாயினும், தைரியமும் காரியங்களை எடுத்து நடத்தும் விடாமுயற்சியும் சக்தியும்கூட இருத்தல் வேண்டும்.

TELUGU

సులభ తపస్సు

ముక్తినిగోరు ప్రతి స్త్రీగాని పురుషుడుగాని, తపస్సుచేయవలసినది అత్యావశ్యకము. తపస్సు అనగా దేహమును తపింపజేయుట యనియును, ముక్కుబట్టుకొని పంచాగ్ని మధ్యమున కూర్చునుట యనియు అనేకమైన అర్థములను జేయుచున్నారు. ఇట్టిది పొరపాటు. ఎవరు దంభాహంకారములతో గూడి శాస్త్ర విరుద్ధమైన ఘోర తపస్సును జేయుచున్నారో వారవివేకులయిన యాసురబుద్ధిగలవారని యును, శరీరములోనుండు ఈశ్వరుని సహితము కష్టపెట్టువారని యును భగవంతుడు గీతలయందు చెప్పియున్నాడు. సర్వులు సులభముగా ఆచరించ తగిన తపస్సెద్దియో, యిహపరములకు సాధనమగు తపస్సు ఎద్దియో, దానిని శ్రీకృష్ణ భగవానులే ఉపదేశించి యున్నారు. తపస్సు కాయికమని, వాచికమని, మానసికమని మూడు విధములుగా విభజింపబడియున్నది.

కాయిక తపస్సు

శ్లో॥ దేవద్విజగురు ప్రాజ్ఞపూజనం
శౌచమార్జవమ్,
బ్రహ్మచర్య మహింసాచ
శారీరం తప ఉచ్యతే॥

దేవతలయొక్కయు, బ్రాహ్మణులయొక్కయు, గురువులయొక్కయు, జ్ఞానులయొక్కయు పూజ, శుచిత్వము, చక్కని నడత, బ్రహ్మచర్యము, అహింస—వీట్లను ఆచరించడమే శరీరముతో చేయదగిన తపస్సు. 'ఇందు బ్రహ్మచర్యము' స్త్రీ పురుషు లిరువురకు సామాన్య ధర్మమే. గృహస్థాశ్రమ ధర్మమును ఆచరించుచు ప్రతి గృహస్థుడును, గృహిణియు, కామమునకు చోటివ్వనియెడల బ్రహ్మచర్యమును ఆచరించువారే యగుదురు. దేవతలు అదృశ్య శరీరములతో మనకు తగు కాలములయందు వర్షము మొదలగు వాట్లను కురిపించి సుఖమును గలుగజేయుచున్నారు. బ్రహ్మజ్ఞానముగల బ్రాహ్మణులు మానవకోటికి బ్రహ్మజ్ఞానమునకు సాధకమగు బోధనలు జేయుచున్నారు. గురువులు కడతేరుమార్గమును జూపుచున్నారు, జ్ఞానులు మన అజ్ఞానమును పోగొట్టి సుజ్ఞానమును గలుగజేయుచున్నారు. గాన వీరలయందు భక్తికలిగి పూజించుచుండడమే మనము శరీరముతో చేయతగిన తపస్సు. ఇదిగాక దేహమును అమంగళముగానుంచుకొనక, ప్రాతఃకాలముననే లేచి పరిశుభ్రముగా స్నానముచేసి, శుభ్రమైన వస్త్రములను ధరించి, మన సమీపమునందు వారికి దుర్వాసనలు మొదలగునవి కలుగించకుండడమే శుచిత్వము. అట్టి శుచిత్వమును కలిగియుండడమే కాయిక తపస్సులో నొక భాగము. ఇష్టమువచ్చినట్టు బిడ్డలను కొట్టడము, యితరాదులను హింసించడము, చెట్లు చేమలను అనావశ్యముగా నరకడము వేటయను నెపముతో జంతువులను పక్షులను కాల్చడము, దూడలకు చాలునంత పాలు విడవక పాలుపిండుకోవడము, మున్నగునవి హింసాసూచకములైన కార్యములు. ఇవి చేయకుండడమే యొక విధమైన కాయిక తపస్సు.

వాచిక తపస్సు

శ్లో॥ అనుద్వేగకరం వాక్యం
సత్యం ప్రియహితంచయత్,
స్వాధ్యాయాభ్యసనంచైవ
వాఙ్మయంతప ఉచ్యతే॥

ఇతరుల మనస్సు నొప్పింపనిదియు, సత్యమైనదియు, ప్రియహితకరములైన మాటలాడుట, శాస్త్ర విహితమును, నీతి ప్రదాయకమును నగు గ్రంథములు చదువుట, చర్చించుట యివి వాచిక సంబంధమైన తపస్సు. "సత్యం బ్రూయాత్, ప్రియం బ్రూయాన్న బ్రూయాత్ సత్యమప్రియం, ప్రియంచ నానృతం బ్రూయాదేష ధర్మస్సనాతనః" సత్యము మాటలాడవలయును, ఇష్టముగ మాటలాడవలయును, సత్య

మైనను అప్రియములాడరాదు, ప్రియమైనను అసత్యము నాడరాదు. ఇది సనాతనమగు ధర్మమని వైవస్వత మనువులవారు సహా వ్రాసియున్నారు. మానవులలో నాలుక మహాచెడ్డ వస్తువు. ఆత్మస్తుతి, పరనింద, మొదలగు నోటిదురుసువల్ల అనేక ప్రమాదములు పుట్టుట మన మెఱిగియున్నాము. గృహకలతలు, పరస్పర విరోధములు, యుద్ధములు, మొదలగు బహిష్కరింపదగిన విషయములకు, వాచక తపస్సు లేమియే, ముఖ్య కారణమని మనమెల్లరము తెలిసికొనవచ్చును. ఇట్టి వాక్ శుద్ధివల్ల మనోనెమ్మది, యిహపర సాధనములకు కారణమైన ఈశ్వర కృపబడయవచ్చును.

మానసిక తపస్సు

శ్లో॥ మనఃప్రసాదః సౌమ్యత్వం
మౌన మాత్మవినిగ్రహః
భావ సంశుద్ధిరిత్యేత
త్తపో మానసముచ్యతే॥

మనస్సును సర్వదా సంతోషమైన స్థితిలోనుంచుకొనుట, సర్వదా సౌమ్యభావము కలిగియుండుట, అనావశ్యకమైన మాటలాడక మౌనముగా నుండుట, మనస్సును యింద్రియములు ఈడ్చినట్లు పోనివ్వక నిగ్రహించుట, శుద్ధమైన మనోభావములు కలిగియుండుట, ఇయ్యవి మానస తపస్సులని చెప్పబడుచున్నవి.

బంధమోక్షములకు కారణము మనస్సు, గాన ఎట్టికష్టదశలలో గాని మనస్సును నెమ్మదిస్థితిలో నుంచుకొనుటకు ప్రయత్నించి, జయించుకొన్నది మనము బంధవిముక్తులమగుచుందుము. దుఃఖమే బంధము, ఆనందమే ముక్తి.

మనః ప్రసాదమునుగూర్చి కవి సార్వభౌముండగు పోతనామాత్యుడు ఈలాగున భాగవతమునందు వివరించియున్నాడు.

సీ. సంతుష్టుడీ మూడుజగములఁ బూజ్యుండు
సంతోషికెప్పుడు జరగుసుఖము
సంతోషిగాకుంట సంసారహేతువు,
సంతసంబున ముక్తిసతియుదొరకుఁ
బూటపూటకు జగంబులయందువ్యాలాభ
తుష్టిని తేజంబు దొలఁగు పెరుగుఁ
బరితోషహీనతఁ బ్రభ సెడి పోవును
జలధార ననలంబుసమయునట్లు.

ఈ లోకమునందు సుఖముగా నుండవలయు నన్నను, మనస్సును సంతోషస్థితియందు నుంచుకొనుట అత్యావశ్యకము. అట్టి సంతోషము సాత్విక సంతోషము గానుండవలెను. ఎట్టికష్టదశలయందైనను మనస్సును నెమ్మదిగా నుంచుకొనునట్లు అభ్యసింపవలెను. పైమూడు విధములైన తపస్సు సాధారణముగా, సర్వులు అభ్యసింపవచ్చును దీనికే త్రికరణశుద్ధి యందురు. పైమూడు శ్లోకములు ఈ పత్రిక చదువువారలందరు కంఠోక్తిగా నేర్చుకొని, అవకాశముండినప్పుడంతయు మననము చేయుచూ, దినచర్యలలో సాధ్యమైనంతవరకును అనుభవములో తెచ్చుకొనుటకు ప్రయత్నించిరేని, ఇహపరలోకములందు దుఃఖనివృత్తిగావించుకొని ఆనంద ప్రాప్తినిపొందుటకు సోపానములు కట్టుకొన్న వారగుదురు.

R. Seshagiri Rao.

వృత్తాంతములు: వ్యాఖ్యలు

అంగీకార వయస్సు చట్టము

రాబోవు సామ్రాజ్యశాసన సభలో బహుశా చర్చకు రాబోవు అంగీకారవయస్సు చట్టమునుగురించి దేశమున తగిన రీతిని ప్రబోధము కల్గించి, ప్రజామోదమును బడయుటకు తగిన ప్రచారము సల్పుట అత్యవసరమని సర్. హరిసింగు గౌరుగారు వ్రాయుచున్నారు. మా పాఠకులలో నెవరికైనను, అఖిల భారతీయ సామ్రాజ్యశాసన సభ్యుల లో నెవరితోనైన తెలిసియున్నయెడల, వారు, ఆ సభ్యుని ఈ చట్టము చర్చకువచ్చినపుడు, తమ వోటును అనుకూలముగా నీయుమని వేడుట అత్యవసరము.

భారత స్త్రీ భాగ్యాభ్యుదయమునకు ఈ విషయము అతిముఖ్యమైనది, పది సంవత్సరముల బాలికను, డెబ్బది సంవత్సరముల వయోవృద్ధుడొకడు పంజాబుదేశమున వివాహమాడెనని తెలియుచున్నది. ఈ వివాహ విషయమున, న్యాయాధిపతులుగాని, మతాధిపతులుగాని తమ అనంగీకారమును చూపకుండుట విచారకరము. కదియవాడ్ ప్రాంతమున, ఇట్టి వివాహమును నిరసించుటకు నాయకులు ముందంజ వేసి, అట్టిదానిని జరుపనీయకుండ చేసినందులకు సంతోషకరము. ఈ వివాహనిర్ణయమున, వధువు ఏడు సంవత్సరముల బాలిక వరుడు అరువది అయిదు సంవత్సరముల వృద్ధుడు. మొదటి భార్య జీవించియున్నది. యుక్తవయస్కులగు కుమారులు, కుమార్తెలు పలువురు గలరు. ఈ వివాహమును నిరోధించుచు, అచ్చటి ప్రముఖులు దివానుగారికి ఇట్టి వివాహములు జరుగనీయకుండ చేయఁగోరిరి. దివానుగారిందులకు సమ్మతించి, వివాహప్రయత్నములను రద్దుచేయించెను. దక్షిణ దేశమున, అనేకులు బాలికలు ఈ పరిస్థితులకు సహింపజాలక ఆత్మహత్యను గావించుకొనుచున్నారు. ఈ విషయమున మదరాసుకోర్టులలో ఈ మధ్య జరిగిన అతి సంతాపకరమగు కేసునుగురించి అందరికిని తెలిసియే యున్నది. ఈ కేసునకు సంబంధించిన కన్య 13 సం॥ ప్రాయము గల బాల. భర్త 26 సం॥ల వయస్సుగల వాడు. తలిదండ్రులను వదలి, వారు భార్యాభర్తలుగ, ప్రత్యేక గృహమున 14 దినములు మాత్రమే నివసించియుండిరి. వంట విషయమునను, సంగమ విషయమునను, వారు తగవులాడుచుండిరని, సాక్ష్యమునుబట్టి తెలియుచున్నది. రాత్రి పదిగంటలకు బాలిక తన బాధల ననుభవింపలేక, ఏడ్చుచుండెను. ఆమెను చూడగా, అగ్నిజ్వాలలచే నాహుతి కాబడియుండెను. తరువాత 12 గంటలకు ఆమె, ఈ బాధలతోనే మరణింపవలసివచ్చెను. ఈ బాలిక, తన భర్త తనమీద కిరసనాయిలు పోసి, నిప్పు ముట్టించినాడని యామె, అధికారుల యెదుట నిచ్చిన మూడు వాఙ్మూలములలో తెలిపియున్నది. న్యాయస్థానములలో, ఈ విషయము విచారణకు వచ్చినపుడు, మధ్యవర్తులు, ఈమె వాఙ్మూలమును తూలద్రోసి భర్త సాక్ష్యమును అంగీకరించి, ఆమె ఆత్మహత్య చేసికొన్నదని తీర్మానించిరి. ఈ కేసునందలి సాక్ష్యమును జాగ్రత్తతో చదివినయెడల. యుక్త వయస్కులుకాని చిన్న బాలికలతో దాంపత్యము చేసికొనుట ప్రకృతి విరుద్ధమనియు, ఏమాత్రమును శ్రేయోదాయకము కాజాలదనియు, తెలిసికొనవచ్చును. ఇట్టి వివాహ దాంపత్యములను ధర్మ విరుద్ధములనియు, ధర్మమును నిరాకరించు వీనిని శిక్షాపాత్రములుగ చేయుట అత్యవసరమనియు, దేశాభిమానులగు స్త్రీ పురుషులందరు తలంచి తోడ్పడవలయును.

సామ్రాజ్య శాసన సభ స్త్రీ ప్రాతినిధ్యము

సామ్రాజ్య శాసన సభలో స్త్రీలకు ప్రాతినిధ్యమిచ్చు తీర్మానమును, ఒక్కరు తప్ప, అందరును అంగీకరించిరని వినుట కెంతయు సంతోషకరము. ఈ విషయమును గురించి, ప్రభుత్వమువారి తరఫున మాటలాడిన సభ్యుడు శాసన సభకు కొంతమంది స్త్రీలను సభ్యురాండ్రుగా నియమించుటకు ప్రభుత్వమువారు అంగీకరించుచున్నారనియు, స్త్రీ సభ్యుల ఎన్నికల విషయమున అనుసరించవలసిన నియమములను త్వరలో ప్రకటింతుమనియు నుడివిరి. ఈ తీర్మానము నుపపాదించిన బొంబాయి నివాసులు దుమాసియాగారు, స్త్రీల యాశయములను కొనసాగించుటకు తోడ్పడినందులకును స్త్రీల సేవాప్రవేశమున వారికి లభించిన విజయమునకును వారెంతయు కృతకృత్యులు. వీరి ఉపపాదనముపట్ల, మదరాసు నివాసులు శ్రీమాన్ రంగాచార్యులుగారును, సర్ అబ్దుల కయ్యూముగారును పండిత శ్యామలాలు నెహ్రూగారును తమ సంపూర్ణానుమోదమును చూపిరి. శ్యామలాలు నెహ్రూగారు ఈ విషయమును గురించి మాటలాడుచు, తానును, తన భార్యయు, అలహాబాదు స్థానిక సంఘమున సభ్యులుగానుండి సేవచేయుచున్నపుడు, ఆమె శక్తి సామర్థ్యములను గాంచి యాశ్చర్యపడితిననియు, అందుకు తానెంతయు గర్వించుచుంటిననియు నుడివిరి. రాష్ట్రీయ శాసన సభలలోను, సామ్రాజ్యసభలోను ఎవరి భార్యలు ప్రథమ సభ్యురాండ్రై తమ భర్తలను గర్వితులుగ చేయగలరో చూడవలసియున్నది. ఊరక స్త్రీలు సభ్యురాండ్రైన లాభములేదు. తమకీయబడిన బాధ్యతను నిజమైన సేవలో వినియోగించి కృతార్థురాండ్రయిన యెడలనే, లోకమామోదించగలదు.

నూతన స్త్రీ పట్టభద్రులు విశ్వవిద్యాలయము

నూతన పట్టభద్రులకు పట్టములిచ్చి సత్కరించుట ఈ కాలములో జరుగుచుండును. కళాశాలలలో ప్రతి సంవత్సరము స్త్రీలు చాలమంది చదువుచుండుట సంతోషకరమేగాని, వారు చదువు విషయములు మాత్రము చాలవరకు తృప్తికరముగలేవు. చరిత్ర, అర్థశాస్త్రమును చదువు బాలికల సంఖ్య, ఇతర విషయములలో కన్నను, మిక్కిలి మీరుచున్నది. ఏదో యొక పట్టమును గైకొని, యుద్యోగమును సంపాదించుకొను అభిలాష బాలికలలో విస్తారముగా నున్నదిగాని, వారు తమ నిజస్నేహ ధర్మమునపై శ్రద్ధను వీడుచున్నారని చెప్పుటకు విచారించుచున్నాము. ఈ సంవత్సరము ఈ రాజధానిలో, గత సంవత్సరములో వలెనొక్కరైనను, వైద్యపరీక్షలో పట్టమును బడయకుండుట ఎంతయు విచారకరము. మదరాసు గ్రాడ్యుయేట్సు యూనియనువారు నూతన స్నాతకులకు సుస్వాగతమిచ్చి సత్కరించిరి. పారిసు స్త్రీల కాంగ్రెసునుండి యిప్పుడే వచ్చిన, డాక్టరు ముత్తులక్ష్మి అమ్మాళ్ గారు, గంభీరోపన్యాసమిచ్చిరి. దానిని రాబోవు సంచికలో ప్రచురించెదము. స్త్రీ పట్టభద్రులందరు తమ సంఘమున సభ్యురాండ్రుగ చేరి, సంఘము తమ శ్రేయోదయమునకు అన్ని రీతుల తోడ్పడుటకు సహాయపడవలయునని మేము కోరుచున్నాము.

స్త్రీలు—కార్మిక సంఘములు

భారత స్త్రీ సంఘముల సభ్యులనేకులు, కార్మిక సంఘ సభలకు వెళ్లుచు, రెండు మూడువేల సభ్యులుగల సభలలో నుపన్యాసముల నిచ్చుచున్నారని వినుటకు సంతోషించుచున్నాము.

— స్త్రీ కార్మికులు అసంఖ్యాకులుండుటంచేసి, సంఘ కార్యములకు తోడ్పడుటకు స్త్రీ సభ్యులు అన్ని రీతుల తోడ్పడుచున్నారు. స్త్రీలు తమ పరిస్థితులను బాగుపరచుకొనుటకు, ప్రత్యేక సంఘముగాచేరి పనిచేయుట అత్యవసరము. అహమదాబాదు స్త్రీలు ఈ విషయమున ముందంజవేయుచు, తమ నగరమునందలి అనారోగ్య పరిస్థితులను బాగుపరచుట అత్యవసరమని నుడువుటకు, మునిసిపలు చేర్మనుగారిని కలిసికొని, వారి నీ విషాద పరిస్థితులను వెంటనే బాగుపరచమని కోరిరని వినుట కెంతయు సంతసించుచున్నాము. ఈ రీతినే కర్మాగారములలో (ఫాక్టరీలలో) పనిచేయు స్త్రీలు, తమ కష్టములను నివారణ చేయుమని, గవర్నమెంటువారికి నివేదించిన యెడల ఎంతయు బాగుగనుండును. సంఘమే బలము. "సంఘే శక్తిః కలౌయుగే" కలియుగమున సంఘముయొక్క శక్తియే శక్తి.

గొప్ప గౌరవము

గత ఎనిమిది సంవత్సరములనుండియు, కార్పొరేషనువారి శిశు పోషక ప్రతిష్ఠాలయములకు అధికారులుగానుండి స్త్రీలకును, బిడ్డలకును, మహోపకారముచేసి, కీర్తిగాంచిన డాక్టరు మీసింగ్ చిన్నప్పగారిని మదరాసు పురవాసులు గౌరవించినందులకు సంతోషించుచున్నాము. శిశు పోషణ శాలలను నిర్విఘ్నముగా, స్వహస్తములతో కొనసాగించి, డాక్టరు చిన్నప్పగారు, ఎంతయు సేవచేసియుండిరి. మదరాసు శాసన నిర్మాణ సభాధ్యక్షులు, ఈ గౌరవ సభకు అధ్యక్షత వహించి, ఈమెగారి సేవా సంపత్తినిగురించి శ్లాఘించుచు, ఇంకను ఈ సేవలోనే ఆమె నుంచక, వైద్య కళాశాలకు మార్చినందులకు ఎంతయు విచారించిరి. ఈ గౌరవ సభలోనే, డాక్టరు చిన్నప్పగారి స్థానె నియమింపబడువారు నేర్పరులగు స్త్రీ పట్టభద్రులై యుండవలయుననియు, స్త్రీలే, ఈ కార్యమును నతి తృప్తికరముగా కొనసాగించగలరనియు నుడివిరి.

నిర్బంధ ప్రారంభ విద్య

బంగాళా రాష్ట్రమున, అన్ని చోట్లను నిర్బంధోచిత ప్రారంభ విద్యను వ్యాపింపచేయుటకుగాను; బెంగాలు ప్రభుత్వమువారు, శాసన సభలో తీర్మానము నొకదానిని చేసిరనివినుట కెంతయు సంతసించుచున్నాము. ఈ యుద్యమమును జయప్రదముగా కొనసాగించుటకు కోటి రూపాయిలు ప్రారంభమున కావలయునని అర్థిక సభ్యులు నుడివిరి. దీని కొరకు ప్రత్యేకముగా పన్నును విధించవలయునని సభ్యులందరును సూచించిరి. ఈ సూచనను అర్థిక సభ్యులు అంగీకరించుచు, ఈ సొమ్మును, పన్ను మూలమునను, రాష్ట్రీయ విరాళముల మూలమునను సమకూర్పబడును ననియు, ప్రత్యేకముగా ఈ సొమ్మును, ఈ విధానమునకే వెచ్చించుటకుగాను, సొమ్ము ప్రత్యేక విద్యాధికారుల యాధీనమున నుంచబడుననియు అర్థిక సభ్యులు నుడివిరి. ఇందులను గురించి, తమ సూచనలను, ప్రజాభిప్రాయముకొరకు త్వరలో ప్రచురించెదమని ప్రభుత్వమువారు వాగ్దత్తముచేసిరి.

బొంబాయి బాలుర చట్టము

బొంబాయిలో గతవారమున, బొంబాయి విజిలెన్సు సంఘము, ఈ విషయమున పనిచేయుచున్న ఇతర సోదర సంఘముల యాజమాన్యమున నొకగొప్ప సభజరిగెను. ఎం. ఆర్. జయకరుగారు సభ కధ్యక్షత వహించిరి. కే. నటరాజనుగారు, ఎఫ్. ఎస్. తల్యార్ఖానుగారు, శ్రీమతి కాతరైన దేవిసుగారు, ఈ. జే. బ్యాక్ బరిగారు సభలో బాలుర చట్టమునుగురించి మాటలాడిరి. ఈ విషయమున చేయబడిన సూచనలను సభ్యులందరు ఏకగ్రీవముగా నంగీకరించి, తమ ఆమోదమును వెలిబుచ్చిరి.

ఈ సభను సమావేశపరచు విషయమున, సమావేశ కర్తలు ప్రచురించిన కార్యవిధానము ఎంతయో చక్కగా నున్నది. మొదటి పుటలో, సభలో నాలోచింపబడు తీర్మానములు ప్రచురింపబడినవి.

రెండవ పుటలో ఈ సభా విషయమున ఆమోదమును గనుబరచిన సంఘములు నామములు ముద్రితములైనవి. ఇంకొక పుటలో బొంబయి బాలురచట్టమునందలి ముఖ్య విషయములుగలవు. అందే చట్టవిషయమున ఏరీతిని నాలుగు మార్గముల ద్వారా సహాయము చేయవచ్చునో సూచింపబడినది. ఆ నాలుగు మార్గముల నిందు సూచించుచున్నాము.

1. 1924 సం॥ పు బాలుర శాసనమును వెంటనే కార్యరూపమున బెట్టుమని ప్రభుత్వమువారిని కోరుట, 2. వ్యభిచారమును నివారణ చేయుటకు ప్రజలలో ప్రబోధమును గలుగజేయుట. 3. ఈ సమస్యలనుగురించి స్నేహిత బృందములలో ప్రచారమునుసలిపి, వారి సహాయమును బడయుట. 4. విజిలెన్సు సంఘమునచేరి, ప్రచారమునకు తోడ్పడుట.

బొంబయిలో ఇంకొక సభ సైతము ఈ విషయమును గురించి ఆలోచించుటకే బొంబయి స్త్రీ న్యాయాధికారుల యాజమాన్యమున జరిగినది. లేడి కావాస్‌జీ జహాంగీరు గారు సభాధ్యక్షత వహించిరి. సభలో, బాలుర శాసనములోని కొన్ని భాగములనైనను వెంటనే ఆచరణలో బెట్టి, అసంతృప్తికరములగు ప్రదేశములలో నివసించుచుండు బిడ్డలను రక్షించుటకు తగిన సదుపాయములను చేయవలయుననియు, ఇవి లేనందున, ప్రచారకులు బిడ్డలను సురక్షిత స్థానములలో నుంచుటకు వీలు లేకయున్నదనియు ప్రభుత్వము వారికి తెలుపుచు తీర్మానము చేయబడినది. ఈ సభయందే, స్త్రీ న్యాయాధిపతులతో పిల్లల కక్షులకై, ప్రత్యేక న్యాయస్థానములను స్థాపింపవలయుననియు, ఇప్పుడున్న కోర్టులలో స్త్రీలను సైతము న్యాయాధిపతులుగా నియమింపవలయుననియు తీర్మానింపబడినది. ఇప్పుడు బొంబయిలో 15 గురు స్త్రీ న్యాయమూర్తులుగలరు. కాని ఒక్కరు ఆనరరి మెజస్ట్రీటు అయినను లేరు. చెన్నపురమున 10 మంది ఆనరరి మేజస్ట్రీట్లుగలరు. న్యాయమూర్తులు ఎవరును లేరు. స్త్రీలు న్యాయాధిపతులుగా కోర్టులలో కూర్చుండినయెడల, వారే కోర్టు వ్యవహారములను విజయప్రదముగా నిర్వహించగలరు.

శాసన సభసభ్యురాండ్రు

బొంబయి శాసన సభలో, స్త్రీలు సభ్యురాండ్రుగానుండుటకు గాను తగిన అవకాశములను గలుగజేయుటకు డాక్టరు పరంజపి గారు తీర్మానము నొక దాని నుపపాదించిరి. ఈ తీర్మానముపై ఖరుగు చర్చను వినుటకు స్త్రీలనేకులు శాసన సభా ప్రేక్షకస్థానముల నలంకరించిరి. తీర్మానముపై తీవ్రచర్చ జరిగినది. ఇరు పక్షముల వారును తమ వాదమును సమర్థించుకొనుటలో, కొంతవరకు నవ్వులాటలకు దిగినందులకెంతయు విచారము. సభాధ్యక్షులు పలుసారులీ విషయమును సభ్యులకు జ్ఞాపకముచేయవలసి వచ్చెను. ఈ తీర్మానమును నిరోధించిన వారలలో ఏ. ఎం. కే. డెలావి, మౌల్విరసిద్దీను అహమదు గార్లు ప్రముఖులు. తీర్మానము మొత్తము మీద అంగీకరింపబడుట సంతోషకరము. స్త్రీలకు పురుషులనువలె, సంపూర్ణ రాజకీయ స్వాతంత్ర్యములనిచ్చి కీర్తిగాంచుటలో భారత భూమియందు బొంబయి, ద్వితీయస్థానము నాక్రమించినది. బొంబయి రాజధానిలో, ఈ విషయమున శాసన సభా సభ్యుల అనుమతిని బడయుటకు, భారత స్త్రీ సంఘ సభ్యురాండ్రుచేసిన సేవ ప్రశంసనీయము. ఈ విషయము సైతము సభా చర్చలో ప్రస్తావింపబడినవి. ఇట్టి అనుభవమును, ఇతర విషయములలో సైతము స్త్రీలు వినియోగించుచున్నచో, వారు తలపెట్టు ప్రతి కార్యమును నిర్విఘ్నముగా కొనసాగగలరు.

స్త్రీలు : సహకారోద్యమము

సేవజేయు స్త్రీలు, స్వతంత్రముగా జీవించి సేవజేయుటకు, కాలికట్టులో స్త్రీల యున్నతికై, నిరంతరము తోడ్పడుచున్న మహనీయులు చేయుచున్న ప్రయత్నములనుగురించి పత్రికలలో వెలుబడిన ఈ క్రింది విషయము మా పాఠకులకు సంతోషదాయకముగనుండగలదని తలంచెదము.

"బీద స్త్రీలు చిన్ని పరిశ్రమలలో పాల్గొని, తమ జీవితమును స్వాతంత్ర్యముతో గడపుకొనుటకు సదుపాయములను గలుగ జేయుటకు, సహకార పరపతి సంఘము నొకదానిని నెలకొల్పుటకుగాను కే. పి. రామ మీనను ఎం. ఎల్. సి. గారి యాజమాన్యము క్రింద గణపతి హైస్కూలు భవనమున నొక గొప్ప సభ జరిగినది. అధ్యక్షులు, సభాకార్య క్రమమును ప్రారంభించుచు, సాంఘికాచారముల వలన స్త్రీలు పని పాటలేమియు లేక కాలము నేరీతిని వ్యర్థపుచ్చుచున్నదియు, దానివలన, సాధారణపు తరగతులలో నేరీతిని బీదతనము హెచ్చగుచున్నదియు నుడివిరి. ఈ తరగతుల స్త్రీల బీదరికమును నివారణ చేయుటకే, వారికి, నూలువడకుటవలనను, పశు పోషణవలనను, కుట్టుపనులవలనను, పుస్తకముల బైండు చేయించుటవలనను, వృత్తులను కల్పించి సహాయముచేయును. పరపతి సంఘము ఈ విషయమున వారికి, ప్రారంభపు పనులకు పెట్టుబడి సొమ్మునిచ్చును. పనికరములను సమకూర్చును. చేసినవస్తువులను అమ్మకమునకు లాభముతో ఏర్పాట్లు చేయును. చేసిన పనులలో నింకను బాగుగ చేయుటకు సలహాలను ఇచ్చుచుండును.

సర్వెంట్సు ఆఫ్ ఇండియా సభ్యులగు ఆర్. సూర్యనారాయణ రావు గారు, ఈ సంఘ పాలనమును నిర్వహించెదరు.

భారత స్త్రీ సంఘమువారి తోడ్పాటుతో నెలకొల్పబడి, మైలాపూరులో పనిచేయుచున్న హోము ఆఫ్ సర్వీసువారు స్త్రీలకు స్వతంత్ర వృత్తులను అనేక రీతుల కల్పించి ఎట్లు తోడ్పడుచున్నారో, ఆరీతినే ఈ సంఘమును పనిచేయబోవుచున్నది. ఈ విషయమున, నూతన సంఘమున సేవజేయుచున్న సూర్యనారాయణ రావుగారిని అభినందించుచున్నాము.

డొరోథీ జీనరాజ దాసగారి సంచారము

భారత స్త్రీ సంఘ ఉపాధ్యక్షురాలగు శ్రీమతి దొరొథి జీనరాజ దాసగారు, వంగరాష్ట్రమున ఆగష్టు నెలలో అనేక ప్రదేశములలో సంచారముచేసి, పురుషుల సభలలో, పురుషులు స్త్రీల భావోదయమున కేరీతిని తోడ్పడవలయునో సూచించుచు, నుపన్యాసములనిచ్చియున్నారు. వీరి యుపన్యాసములవలన అచ్చటి పురుషులలో చాల ప్రబోధము గలిగినదని వినుటకు సంతోషించుచున్నాము. వారు, తమ యుపన్యాసములలో, ఘోషా పద్ధతివలన, స్త్రీల తెలివి తేటల కేరీతిని కళంక మాపాదింప బడినదియు, అచ్చటి పద్ధతులు లేని మద్రాసు ప్రాంతములలో స్త్రీలు, తమ సహజ శక్తి వైభవములతో నేరీతిని సేవచేయుచున్నదియు అచ్చటి వారికి తెలిపియుండిరి. స్త్రీల సభలను సైతము సమావేశము చేయించి, వారికి సైతము ఉపన్యాసముల నిచ్చిరి. స్త్రీలనేకులు సభలకువచ్చి, తమ ఆమోదమును గనుపరచిరి. స్త్రీ సంఘములను అచ్చట నెలకొల్పుటకు చాల అవకాశము లున్నవనియు, స్థానిక నాయకులు ఉత్సాహము చూపకుండుటవలన ఈ కార్యము సాధ్యముకాక యున్నదనియు తెలియుచున్నది. అవసరము ననుసరించి శుభ తరుణము రాగలదు. శ్రీమతి జీనరాజదాసగారివంటి సోదరీమణుల సంచారమువలన ఈ కార్యము నిర్విఘ్నముగా కొనసాగగలదు. స్త్రీల సుగుణాలతో పాటు, ధైర్యము, కార్యోత్సాహము, శక్తి సంపన్నత తోడ్పడినవారి ప్రయత్నములు విజయవంతములు కాగలవు.